

THE

Body Politic

75¢

NOVEMBER '77

GAY LIBERATION JOURNAL

Ferron: lesbian, singer, butterfly

Andrew Hodges: tribe talk

The baths: polite police and bawdy politics

Getting on television

*Quentin Crisp...
and the rest of us.*



Rights of access

Cable, FM and the dailies:
One foot in the door, two doors in the face.

by David Mole

In August, Q107, Toronto's new "FM Album Rock" radio station refused a series of ads from *The Body Politic* only a few days before they were due to be aired. Space had been reserved for weeks. But the ads, Q107 said, were not in the best interest at the present time.

In early September, *Globe and Mail* publisher Brigadier Richard Malone "preferred not to publish" a quarter page display ad put together by Glad Day Books' seven publishers to promote their titles. Again, the space had been reserved without problem long before.

In mid-September, Richard Short, president of Toronto's Rogers' Cable TV pulled the plug on "Gay News and Views," despite the fact that it had not aired, nor been produced by the Gay TV Collective at the Maclean-Hunter community cable studio. There had been complaints after the first showing, Mr. Short said. No, he did not know how many. No, Mr. Short had not seen the program.

The pattern is the same. The advertising people, the programmers, the book-packs people have no objection, but "management" doesn't like it personally, and they don't like it on behalf of the "general public" who "are not ready."

At this point, the protests and refusal have still not changed the decisions, but pressure on Rogers' finally worked. After three weeks Rogers' "re-evaluated" its position and "Gay News and Views" is back on the air for its 200th broadcast.

"Gay News and Views" is a part of our community access programming.

In return for their lucrative monopolies on cable lines, cable TV companies are obliged to give up one channel to community groups that want to put on programs and to help them with equipment, training and studio space. Last June Maclean-Hunter took up the Gay TV Collective's request to put up a channel for gay people in Toronto. The other local cable companies agreed to carry it on their systems. Ironically enough, Rogers' itself is helping to produce another gay program scheduled to appear next January. The production of this show was cut short briefly when Short's directive came down but it is now going ahead again.

The first program was shown by Maclean-Hunter on Monday, September 19. The collective got a good deal of press attention, mostly supportive. All three companies ran the show the next day and Rogers' agreed to carry it. Rogers' had just learned from the Ontario CRTC about if, Rossie Gowers, a CRTC Commissioner, happened to be in town and caught a taping of the first program. She felt that it fit the CRTC policy perfectly and was what "community programming" was all about. The program was good, according to John Hart, Program Director for Maclean-Hunter. "These guys are about the most organized and creative group to use the facility in a long time."

But on Thursday the axe fell. Without giving any reason, Rogers' management went back on their agreement and withdrew the use of "their" cable.

It is the CRTC's job to make sure that the cable companies live up to their obligation to provide community programming. The Gay TV Collective and the group working on the other show at Rogers called Ottawa and sent written protests. Toronto bars were leafleted. "Gay People Censored! Will You Stand For It?" asked the flyer. The companies began to receive calls ten to one in favour of the program.



It was time for Rogers management to think up some better reasons for the cancellation than Mr. Short's "personal feelings." They began to think that the show was being produced by the Gay TV Collective, which discourages cable companies from filling the community channel with the programs of other stations rather than producing their own. Then they pointed out that they were already working with a gay group, and they were concerned about "balance."

The other side of the play-off, one gay TV show against the other was a transparent ploy. The two shows have been conceived in radically different ways. "Gay News and Views" is designed to serve gay people, to provide information and discussion that will help gay people be aware of what's going on in their community and of the ways they might benefit from it. The group that helps produce the program at Rogers is directed at a larger audience. The group hopes to present a view of what it's like to be gay in straight society for the benefit of a straight audience as well as a gay one.

The Gay TV Collective, Rogers, whose license is up for renewal in January, did not think they could convince the CRTC that their action had been in line with the Commission's policy on community programming. They also found that they had a real fight on their hands. Letters, phone calls, the threat of court action, and pressure from the CRTC showed that Rogers' was not going to give up and play dead. Without explanation Rogers withdrew their objection. The gay community chalked up a very important victory. But it is not a complete victory yet.

One problem is that Rogers' sudden and unexplained change of heart leaves the programmers in a difficult position.

On the other hand, Gay TV Collective knew how far the CRTC regulations in fact protected their rights of access to cable TV. "This was an experiment to see if the owners dictate these things," said one spokesperson for the gay working with Rogers. Rogers' management refused before any action by the CRTC that the show was necessary. The people putting out gay TV programs still don't know just where they are and whether hours of effort might suddenly come to nothing if one of the cable companies makes another lace.

Another effect of the Rogers battle is an attempt by Maclean-Hunter to establish a "code" to govern "Gay News

and Views." Such codes are not used for other community programs. As Bill Craig of the CRTC says, the CRTC regulations and policy "should be all the code they need."

The idea of a code specifically to regulate gay programming originated in Ottawa, where Gays of Ottawa (GO) is producing a show for Skyline.

Gays of Ottawa has already done two shows, both of which were broadcast by the two Ottawa cablevision companies. It has also done two shows in French on the cablevision channel in Hull and has shown one of the English programs on that channel. All showings have been between the hours of 6 and 10 p.m.

Although there appears to be no move pending to censor or cancel the programs, management of the cablevision companies is known to be a little nervous about public reaction. When GO suggested it might change the title of its English show from "Out of the Closet" to something with the word "gay" in it, the two companies said this might not be a good idea "in view of what happened over the summer," a reference to the anti-gay backlash that followed the Florida referendum, the Ontario Human Rights Code recommendation and the Toronto murder.

Aside from the usual CRTC regulations which forbid the mention of "commercial establishments" or appeals for money, Skyline Caisla insists that the show be directed at a general audience and not just at gay people, that there be no "propagandizing" and no attempt to "recruit" for gay organizations — the programs must be "educational and

informative" — and that it "add credibility" to at least one person "not identified with the gay community" must be on each show.

Skyline programmers argued that these restrictions are necessary "because management had to be convinced." One program was told TBP that it had to change "over to the gay lifestyle" as any undue enhancement "The show 'couldn't be on location for a gay dance for example. That would lead to a reaction," he said.

David Garmasse of Gays of Ottawa does not think that these guidelines are a problem. "We wanted to get on the air," he told TBP, "and we wanted the program to be subversive. We think we can say what we want within the guidelines."

Toronto people involved in gay TV are more concerned. Maclean-Hunter management proposed the adoption of Skyline's code but were argued out of some of the points by their programmers working with the Gay TV Collective. "Gay News and Views" is still to be aimed at a gay audience, and there is no demand for non-gay participation in the show or for a ban on "propagandizing." Nevertheless, Maclean-Hunter's management are now insisting that the tone of the programs be "informational and educational" and that "common sense and good taste" prevail. "The idea that equal marriage has to be prescribed and can't be run before 10 in the evening."

There is widespread feeling that the codes not only single out gays among community groups looking for TV access, but that they also run counter to CRTC policy. That policy states that "the most significant fact which sets the CRTC apart from other regulatory agencies is its ability to turn the passive viewer of TV into an active participant" and that it should provide the "widest possibility for self-expression." Bill Craig summed up the character of community programming as "input oriented, not output oriented."

Local activists argue that a set of guidelines could end up being "propagandizing" and not "subversive" and insist that shows be "educative and informative" denies gay people the opportunity to use TV in a way that is in fact "output oriented."

While real progress is being made on the community programming system the battle is yet to be won for access to the advertising space of the *Globe and Mail*.

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Body Politic 1

Editorials

On our terms

To be gay is to be more than a "consenting adult in private."

To be gay is to be part of a community — a community trying to establish and preserve itself.

In some ways, we are a fragile community still. In urban centres particularly, we grow stronger together as we gain access to mass media — as we speak for ourselves on radio, TV, as we tell our own story through mass circulation newspapers and magazines.

It is a strength you can see. You can see it in the number of calls that come in to every gay organization in town after each program. You can see it in the number of new faces that turn up at meetings of local organizations.

It is a strength many sense — the men who control access to the media. And if these things are going too far — as Rogers Cable did — they pull the plug. The show gets cancelled. The phone calls stop, those phone calls from gay people who may have learned for the first time of the existence of the gay community. We take a stumbling step backwards towards invisibility.

It is a tribute to the organizing efforts of the gay movement that it was able to flex enough muscle to bring about this situation. There were phone calls, letters, threats. There was the threat to bring the whole matter before the CRTC. And Rogers put "Gay News and TV's" back on the air.

The job isn't over yet. The cable companies insist on placing certain "restrictions" upon the content and timing of these shows — restrictions that no other group with access to TV has to endure. Like having to get at least one straight person on each show for "balance." Like having your show bumped out of the "family viewing period" to a later time so that it's having everything pre-screened by management with an eye to nothing but ratings.

No other community gets that kind of treatment, and our community mustn't take it. There has been an understandable tendency among our gay media people to accommodate these restrictions to some extent — it may mean the difference between continued invisibility and getting on the air in some form.

But it must be an accommodation that is temporary. We must fight for the time slot we want (and if it may well be "the family hour"), we must insist upon the fact that only homosexuals can speak knowledgeably about homosexuality, we must insist there is nothing offensive about — for example — casual instances of same-sex affection.

When we reach out to our community, it must be on our terms, with our message. Not theirs.

The only sure sign

In the last issue of *The Body Politic*, a lead article expressed grave reservations about the way the Committee to Defend John Damien was exercising its mandate to reinstate Damien, and to press for sexual orientation in the Ontario Human Rights Code.

In particular, the article questioned the leadership of committee chairperson Terry Phillips, and whether the emphasis on "human rights" (as opposed to gay rights) was appropriate.

Partly as a result of the article, Terry Phillips has resigned as chairperson and withdrawn from the committee.

It would be tempting to see this as a triumph for *The Body Politic* and its vision of how Damien's defence should be conducted. We were right. Told you so.

Wrong. For one thing, it is always tragic to lose energies. And there was never any guarantee that Terry Phillips would work tirelessly for the reinstatement of John Damien.

For another, there is no triumph until Damien has won his case. And that very much depends upon the direction taken by the committee under its interim chairperson, Michael Lynch.

There are good signs. The long hoped for constitution has finally been debated and ratified. There are plans to broaden the base of the committee and involve a greater cross-section of the community.

Signs. And, yes, signs which indicate the committee is moving in the right direction. But the final proof of the committee's real effectiveness will be known as the public gains a wider knowledge of the whole scandal; as the money rises in for Damien's court case, as gay people, straight people mobilize for the defence.

Victory is the only sure sign.

Letters

Anger off base

The anger expressed last month in your letters column by Douglas Gardner and John Wilson over your skimpy coverage of the demonstrations staged this summer in Toronto by the Coalition to Stop Anita Bryant was, in my opinion, mostly justified.

However, it was unwise of them in their response to further criticize you for publishing an article which a gay men's baseball league, if I recall correctly, constituted conclusive proof of your political and journalistic turpitude. In doing so, Gardner and Wilson gave the impression — fatal, I believe — that they consider the baseball league less worthy of our attention than their own cause.

Political organization, of course, is the most effective way in the long run to protect the welfare of a community surrounded by a hostile world. But it is wrong to conclude from this simple truth that purely social undertakings in the same community deserve only to be slighted and belittled.

Whether purely social, formal or informal, voluntary groups of gay people reflect healthy ties which strengthen the gay community and foster the well-being of its members. Such groups and organizations should be encouraged by the community minded, including gay activists.

The men who have formed this gay baseball league deserve our praise, as does *The Body Politic* for bringing them to our attention.

Ken Porter
Toronto

Wages Due

As a lesbian who attended the Gay Conference in Saskatoon, I want to respond to Paul Trollope's objection to the 50% lesbian control resolution, and Chris Bearchell's attack on the Wages Due League.

That Paul Trollope considers a resolution on requiring 50% control by lesbians of NGRC to be "disruptive and divisive" indicates his reluctance to fight the sexism which has alienated many women from NGRC. That many lesbians want and are building an autonomous lesbian movement does not render the necessity for NGRC to recognize the legitimate needs of women within their organizations.

I supported the motion with the majority of the conference because I believe that without the opportunity for 50% control, lesbians will leave NGRC in increasing numbers.

I had never met women from Wages for Homos before the conference. However, my impressions of their role there differ strikingly from those of Chris Bearchell.

I saw many women being drawn to

the argument put forth by Wages Due Lesbians and saw Bearchell disrupting, interrupting and proclaiming the incompleteness of their ideas without substituting what she believed were the correct ones.

I was glad the Wages Due Lesbians were at the conference, and I felt that many other women there also appreciated them. They were instrumental in all the resolutions that strengthened the power of women in NGRC.

Women are organizing as a peasant class, and Bearchell will have to do some homework to find out where this uprising fits into her ideology.

Dianne Tybume
Ontario

We are confused by Paul Trollope's attack on lesbians and Wages Due. Hopefully he does not expect us to believe that the increased "power" which gay women have established in the gay movement in the past year has resulted from the generosity of gay men.

As straight men workers we know that our struggle is inseparable from our struggle. We are sure that the same is true for gay men. And when we read that a lesbian is the keynote speaker and that lesbians led the march through the streets, we know it was because they fought for it.

— Perhaps, however, Paul Trollope would prefer lesbians to have less power. Certainly, his analysis of lesbian representation suggests that he only wants women in *bo* in the NGRC on his terms. In fact, by equalizing autonomy with separatism — if they want to organize autonomously, then they shouldn't want 50% of the voting representation — he is cutting himself off from crucial source of power.

Peter Taylor
Steve Ditsuki
Toronto

Bearchell & Trollope reply

The "Dykes" column in the September issue of *The Body Politic* consisted of an explanation of my personal anger and disappointment with the behaviour of Wages Due Lesbians at the National Gay Rights conference in Saskatoon this past summer, and an explanation of why I disagree with their perspective for organizing women in general and lesbians in particular. One point I tried to make in the column and one which seems to have been lost on Ms Tybume is that, while I disagree with both their analysis and with Wages Due's interpretation of the conference, these are in fact two different issues.

At the conference itself, I was critical of the way Wages Due Lesbians were intervening. They were welcome to their analysis, but they shouldn't have tried to cram it down everyone's throat regardless of what workshop or agenda item was being discussed.

Ms Tybume is correct in stating that I did not counter-pose my own analysis to theirs at every opportunity. I am not prepared to be as obtrusional as they are. She is wrong if she thinks this was because I thought the women present were too ignorant to grasp it. I was not there to spout analysis. Nor was I there to listen to Wages Due's own analysis. I was there to share the experiences and needs of our different communities and to discuss our participation in NGRC.

Tybume then contradicts herself with the complaint that I "proclaimed the incorrectness" of Wages Due and that I made "claims to the right line." I said

Our Mistake

Two lines were unfortunately omitted from the article "Defending Damien" by Michael Lynch in *TBPL*, p. 37. The sentence in column 2, line 10 on p. 37 should have read: "There, they learned that it would be an organization that will help protect the basic civil rights of any person discriminated against on the grounds of race, religion, age, language or sexual orientation."

Tybume then contradicts herself with the serious misreadings of my ideas also contained in her strangely harsh and negative letter.

Russell's major misconception is that I am trying to prove a "case," that is, that Eisenstein was gay, using the films as evidence. Nothing could have been

then, and I say now — Wages Due was washing out our time trying to get agenda items, or whatever else, decided. We would have been much further ahead if we could have decided to work on one or more common campaigns; decided to get more lesbians involved in NGRC; discussed how to do that or how to build our own, autonomous movement.

Paul Trollope's analysis of Wages Due as a "contagious strategy that is gripping more and more women," with "many women being drawn to the arguments put forth by Wages Due Lesbians." That would be said enough in itself, but I say I was still there — a friend of the conference, but not a conference absent from most of the lesbian workshops because they were not interested in yet another rehash of Wages Due's "gripping" strategy.

While I didn't want to waste more of the conference participants' time in September, I did want to say as much as I do not want to see a divisive and antagonistic NGRC to state as a feminist why the Wages Due analysis is not only not feminist, but anti-feminist. (I tried to do that in the "Dykes" column of the September *TBPL*.)

Tybume thinks that my perspective is incorrect. It is, but I can't print her in for her disagree with her in her content. Instead of attacking these ideas, as I tried to do with Wages Due, she makes the classic mistake of attacking the writer personally. That is not a convincing way to argue.

Chris Bearchell
Toronto

I'm sorry that readers Ditsuki, Taylor and Tybume misinterpreted my conference analysis as having taken a position against the 50% lesbian control resolution. Before I say more, I must say that I had to drastically cut (for space reasons) it contained the statement that I had strongly supported the resolution as a correct and very important one. Unfortunately, this was deleted in the published version, with the statement that I felt was important to the fact that the resolution was disruptive was left in, putting the issue somewhat out of context.

What I was objecting to was, as the analysis stated, "the introduction at the last minute of such a controversial motion on a major matter of structure and control." I was objecting to the 50% lesbian control. This is unfortunate because the motion was presented in isolation from all the debate at the conference about the structure and future direction of the gay movement, and that those who wanted to restructure NGRC did not so argue during the workshops on the subject.

But I spoke strongly in favour of the motion at the conference and was obviously fully support it. It is important for us now to work out what this new structure will be and to find the best way of implementing it.

Paul Trollope
Toronto

Friends of Wolf bite back

We just read your review of R. Bellucci's *A Wolf in the Fold* and we can't help commenting on it. You write:

We have stocked the book and sold numerous copies of it and we haven't had the reaction Mr. Young had. Our customers found the book to be very sensitive. Perhaps that is a quality Mr. Young lacks.

Mike & Rose Danchi
Sunland, California

Fag-spotter replies

Bruce Russell's letter (in the October issue) criticizing my "Fag-spotter's Guide to Eisenstein" admits to agreeing with the general thrust of the article, that is, that Eisenstein's films are an abomination to the gay community.

I am therefore anxious to clear up the serious misreadings of my ideas also contained in his strangely harsh and negative letter.

Russell's major misconception is that I am trying to prove a "case," that is, that Eisenstein was gay, using the films as evidence. Nothing could have been

farther from my purpose: what I was attempting was a kind of preliminary textual analysis of these films, not a psycho-biographical study of their author. What he objects to is my observation that Eisenstein's women are, with certain exceptions, visually and dramatically flat.

My specific intent in the article was to sketch four or five areas on which a textual analysis of the films might focus.

Russell disagrees with one of these sketches, so I assume he accepts the others. What he objects to is my observation that Eisenstein's women are, with certain exceptions, visually and dramatically flat.

He first claims that a "heterosexual" proposal plot summary for the never-finished *Que Viva México* has some bearing on my issue. It doesn't, of course. My point was precisely that gay filmmakers are not necessarily gay. In the case of Eisenstein's proposal (just like Russell's) and then have expressed their erotic interests covertly or unconsciously within those heterosexual sexual frameworks.

Russell then introduces a still of a softly lit, shirtless, muscular man from the unfinished feature which he allegedly "destroys" "almost by itself" my point. Aside from the absurdity of this claim (at most such an image would add a minor exception to my already carefully qualified generalization), it is disingenuous of Russell not to point out that the shirtless man in the still is in the lower right of the film, belonging to an equally bare young man also in the hammock. This man appears prominently throughout the sequence and, if my memory serves me correctly, is given just as much visual weight and

misogyny. This is again putting words in my mouth, but an additional sentence of clarification might be useful: it is not at all reckless to posit a connection between Eisenstein's women and other problematical treatments of women, and an artistic sensibility struggling against conventional definitions of sexual roles and identifying eroticically with a male universe (nor is it the first or last time that a gay male artist expresses his contradictory situation with straight society in such a way).

Russell is right in one thing however — the *October* is a film which belongs in any treatment of Eisenstein's gayness and sexism. He is right to say and to repeat that I am surprised that someone as familiar with Eisenstein as he would not recognize the *October* still of the bare-chested student victim on page 16, incorrectly identified by the editors as from *Potemkin*.

Russell concludes with a dig at my "queer" and "heterosexual"ism. Of course, I plead proudly guilty. In my opinion, the "valid and necessary" gay research Russell proposes can only be undertaken in constant dialogue with an unspecialized gay public, e.g. via journalism. As for "cliché," if Russell feels that the *October* is a cliché, I understand completely. I am no less proud of the privilege of belonging to and addressing that cult, whose standards and interests I feel I have accurately reflected in my article.

Thomas Waugh
Montreal

Unrequited lust

You'll probably think me frivolous, and this letter a bit of mindless fluff, but I had to write because I so enjoyed your profile on Bill Lewis and I'm afraid I just fell head over heels.

On the other hand, when I've seen a more adorably epitome of the shy and stubborn male gay activist. He's absolutely the quintessence of yum, and what a shame that someone who is part teddy bear, part satyr spent so many years lonely and virginal in the closet. I would have done whatever it took to him to look good without, and I think I could even get to like him, even if he did find me dumb. I could help him hold placards and perhaps find some bugs he'd enjoy looking at.

On the other hand, if he ever let me into the lab I probably wouldn't be able to keep my hands off him. I would make out he looks as if he should be hugged until he turns blue and with that and until the endless kissing I'd probably steam up his microscope which would be of no help to him in his work.

I feel bad about my feelings because I know it's insulting to anyone to be thought of as a sex object but I think I'm the exception to the rule. I printed the pictures and it would be less embarrassing if your next epiphany is equally smart and nice but considerably less cute.

On the other hand, Christmas is coming, and if you decide to do a centrefold, I for one would be pleased to see me in Bill Lewis and know that you would present him in your usual good taste.

Now that I've spoken the love that dares not speak its name, I dare not give my name because I'd lose my job. My boss saw the issue too and is looking at retirement property in Winnipeg. Insane with Lust Vancouver

Socialist Perspective

Stuart Russell's "review" of the pamphlet *Gay Liberation in Canada — A Socialist Perspective*, raises a number of important issues worthy of discussion. Unfortunately, instead of promoting clarity, the tone and exaggerations of the article do a disservice to *TBP* readers.

We are, of course, discussing history now, as the League for Socialist Action/Ligue Sociale Ouvrière (whose views the pamphlet expressed) no longer exists. In August the Revolutionary Marxist Group, Groupe Marxistes Révolutionnaires and the LSA/LSO fused

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The liberation of homosexuals
can only be the work
of homosexuals themselves.
—Kurt Hiller, 1921

Quentin Crisp

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by Rick Bébour

He's a 68-year-old effeminate homosexual whose TV biography, *The Naked Civil Servant*, made him "a virgin." And something of a celebrity. We talk to the man who was "flaunting it" in the thirties, a non-militant with a lust for power.

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By Keith Maillard

Ferron sings, to understand you have to listen. "A lesbian, a writer and a butterfly," she may well be one of the best and most important songwriters in North America.

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by Ed Jackson

He's just half of Hodges and Hutter, the co-authors of *With Downcast Gays*, but we get the full story behind the book. And a hint about what combines computers, secret codes, and homosexuality.

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It's on again, off again, on again in the great gay community TV saga; we find out what elections in Manitoba might mean for gays; Vancouver GATE goes to the Supreme Court; and a whole new section of International News Briefs. Lots more too!

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The E.M. Forster book — a fine book with no dirty bits; the child custody pamphlet might be a PR job for Wages for Housework; Cole Porter and Montgomery Clift were fruits; and As You Like It at Stratford gets close to how we like it.

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• Cover photo of Quentin Crisp by Gerald Hannon •

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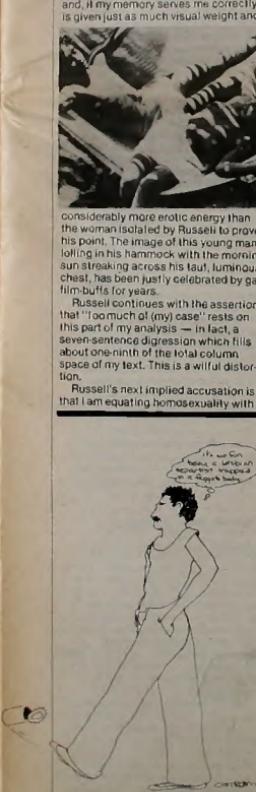
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November

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GATE/TBP filed a complaint with the CRTC against C107's action. The paper claims that the reasons given for refusing the ad are "inadequate and, in the final analysis, irrelevant" and calls on the Commission to take action.

The Commission has responded that it has no power to influence C107's decision. "There is no regulation on the books that require any station to broadcast material it does not choose to air," says a spokesman.

GATE Books is organizing a petition among Canadian publishers and is calling on them to fight "censorship on the book page of the *Globe and Mail*." Globe publisher

Maine is refusing to answer letters or make any statement. "There appears to be no way to attack him through the courts and he is responsible to no one for the decisions he makes, however arbitrary," Glad Day has approached the Ontario Human Rights Commission and TBP is preparing a letter to the Canadian Human Rights Commission, but cannot proceed with a complaint because discrimination under the present legislation, of course, and could only bring informal pressure to bear, assuring that it carried to.

"Historically, gay people have been prevented from speaking to one another and reading gay books," says Michel Riordan of the gay TV group working with Rogers cable.

The struggle to break down these barriers as they exist in Canada's media is apparently going to be a long one. □

Manitoba

Gays & Manitoba nix to Schreyer

On Tuesday October 11 voters in Manitoba ended 8 years of New Democratic Party rule. The NDP government was defeated with the victory going to the Progressive Conservative Party.

Most important election issues were declared by the major candidates to be "homosexual." Gay rights was such a non-issue.

Despite the bigotry of the Manitoba politicians, the Manitoba Gay Coalition (MGC) assigned an election committee to poll candidates on their attitudes in three areas: amendment to the Human Rights Act and other legislation to protect gay people from discrimination, protection of lesbians and gay men from arbitrary removal of children from parents solely on the basis of sexual orientation, and the extension of "spousal rights" to gay couples.

While the issue of gay rights did not receive great play in the press, a number of out-going NDP candidates did make the Coalition news worthy in the last days of the campaign.

In Crescentwood constituency, Conservative Warren Stein, an incumbent member of legislature, responded to a question regarding the Human Rights Act and gay people with a simple "I'm a fan of Anita Bryant." In a public letter to Conservative leader Sterling Lyon, election committee chairman for the MGC, Walter Davis, demanded a response from the PCs as to their party position on gay rights.

"Our understanding of what it means to be an Anita Bryant fan," Davis wrote to Lyon, "is not simply to be opposed to the rights of gay people. It means to support homophobia but to actively campaign to limit the civil liberties of gay people. Anita Bryant has also actively campaigned against equal rights for women."

The letter receives coverage in the Winnipeg Free Press and inspired a question to the new Manitoba premier to which he gave a non-committal answer.

A small snowball effect did set in after the St. Shin incident. Premier Schreyer was confronted at the University of Manitoba by Jeremy Bass of Gays for Equality. The NOP leader heckled Bass when he asked for a definite stand on gay rights. Schreyer finally said he would not be "bullied" to give such an answer.

Schreyer, in effect, became a bit

hysterical about the issue as he played to a small macho punk crowd in the audience. "I bear no animosity to those who may be gay or lesbian," said Schreyer, "but the homophobes in the audience loved it. But honest, Ed went beyond himself: 'It is not my impression that homosexuals are oppressed... I say I've got more important things to worry about.'

After the press conference, out of the mouth, two NDP candidates rushed to assure MGC that they supported gay rights. The *Manitoban*, the university student paper, covered the exchange between Bass and Schreyer in a front page article alongside a pro-gay speech by Larry Johnson, Representative of the People's League (RPL) candidate in Osborne Park. The Schreyer comments also made headlines in the *Free Press*.

In the final days before the election, MGC hosted a one-hour television program on Public Access TV to interview party leaders, candidates and supporters of the opinion survey. The PCs, the Liberals, and the Communist Party all declined to participate while the Liberals were unable to find anyone willing to appear. Jim Oliver, NDP candidate in River Heights, and Heather Field, a representative of the People's League (PWL), however, fielded a number of questions from the audience. Chris Vogel, host, explained the results of MGC's poll in a "For" and "Against" list. In the list of againsts, the election committee urged no gay votes for Steen, Sidney Green (NDP), Ian Turnbull (NDP), Sid Williams (PC), and Premier Ed Schreyer, among others.

Two Conservative candidates and a number of NDPer's were listed as "for" gay rights.

Only the Revolutionary Workers League candidates included gay liberation in their program and in their campaign material. A speech on gay liberation was included in the RWL's election rally.

In general, the Manitoba election gave gay liberation a higher profile in the province, allowing it to take advantage of a number of forums for debate. Furthermore, the Manitoba Gay Coalition effectively served notice that gay people will not be ignored or silenced by politicians.

by Bill Fields
In After Stonewall

Vancouver

GATE goes to the Supreme Court

The Supreme Court of Canada will decide this month whether to hear the appeal of the Vancouver Anti-Tolerance Equality (GATE) against the recent British Columbia Court of Appeal decision which upheld the right of the Vancouver Sun to refuse an ad for GATE's newspaper Gay Tide. The appeal to the Supreme Court marks the high point of GATE's three year battle with the Sun. A BC Human Rights Commission hearing originally ordered the Sun to accept the ad, but was first refused, and a Sun appeal to the BC Supreme Court was dismissed. The paper then took the case to the BC Court of Appeal and was successful. That court said a policy motivated by honest bias was reasonable.

On October 17, Harry Kopyto, representative of GATE, and Michael Riordan of the Canadian to hear the appeal. If the court decides the case merits judicial review, the appeal will likely be heard next year.

GATE has appealed before the BC Court of Appeal to seek leave to have their case heard by the Supreme Court. The BC Court is empowered to order the Supreme Court of Canada to hear the appeal. GATE is the only word on the Appeal Court decision.

John Gibson, Liberal leader in the BC legislature is also urging the government to challenge the Appeals Court decision which, according to Gibson, is being used as a precedent by employers to discriminate against physically handicapped persons.

The BC Human Rights Commission

has voiced support for the appeal, though it has done so without the support of the Law Reform Committee. The BC Federation of Labour and the Vancouver Status of Women Group have also supported GATE's efforts to have its case of anti-gay discrimination recognized by the courts and compensation granted.

GATE is conducting a fund-raising drive to help pay for its involvement in the case. Thus far \$2,000 has been raised, mostly in private donations of \$5 to \$25. There has been some cooperation from gay clubs in this campaign too. Candy Cancer, a local disco, allowed GATE to set up an information booth at the club over a recent weekend and \$721 was raised in two nights.

Legal costs will be at least \$55,000.

Those wishing to support the case can send donations to GATE at PO Box

1463, Station A, Vancouver BC.

by Al Dunning □

Windsor

Unions win gay rights

The Canadian Union of Public Employees (CUPE) local presenting out-of-work gay men to the city of Windsor was successful last month in negotiating a contract which included a comprehensive clause prohibiting discrimination against city employees on the basis of sexual orientation.

The contract goes much further in the protection it provides gays than the city contract did in the winter of last winter. That resolution limited the scope of discrimination in job assignments which the CUPE contract specifically disallows.

Professors of the University of Windsor have also reached an agreement with the University administration on a new contract. In negotiations the professors introduced a gay rights clause and refused to discuss the matter, stating that human rights must not be subject to bargaining. The new contract, which took two years to negotiate, contains the same sexual orientation clause as originally proposed.

by Jim Monk □

Toronto

Police pooh-pooh Halloween protest

The Toronto police have no power to force a mob of anti-gay bigots to disperse, so gay organizations should encourage gays to stay home on Halloween.

That was the reply to a letter sent by the Toronto Gay Alliance Toward Equality to police chief Harold Adamson, referring to the annual gathering in front of the St. Charles Tavern, a popular gay bar on the city's main street.

On October 14, GATE called the event a display of bigotry sanctioned by the authorities, suggested the police should prevent a crowd from forming, and said organized gays would be there this year to protect gay interests. GATE also pointed out that the crowd could be nastier this year because of the Emmanuel Jaques murder in August, which GATE has turned up a hate campaign using the label "homosexual murder."

There was no written reply from Chief Adamson. An inspector from 52 Division, which covers the gay bar district, visited GATE president Brian Mossop and delivered the message verbally.

"We're telling the city," said Mossop, "that the solution to racial violence on the public transit system is for them not to use the public transit system," commented Mossop.

"The message was clear: if we did not ask gays to stay off the street right in their own community, we would be partly responsible if anything bad

happened. It's another case of blaming the victim for the crime, as when women are said to be asking for it when they are raped."

GATE and other organizations in the city are going ahead with plans for a strong gay presence on Yonge St this Halloween en. □

McMurtry wants "speedy" Jaques trial

Pre-trial hearings have begun in the case of four men charged with the murder of Emmanuel Jaques last summer. In the first day of hearings a call by defence lawyers for a ban on publication of evidence was granted by Judge Vincent McKeown.

McMurtry, who is presiding over the upcoming trial after a recent speech to the Downtown Businessmen's Association, Attorney General Roy McMurtry indicated that he was hoping for a speedy trial for the four charged with first degree murder. He also felt that allowing the case to drag on would only encourage the "vigilante mentality."

When asked if he would support a call for a return to capital punishment, McMurtry said that he would not. "I honestly believe that a restoration of the death penalty would not accomplish very much."

by David Gibson □

National

Phillips resigns, Damien defence continues

In late September Terry Phillips resigned his position as Chairperson of The Committee to Defend John Damien. He was the second chairperson in the Committee's two-and-a-half year history and held the position for a year.

The reason for his resignation, what he refers to as attack by "The Body Politic and Gay Alliance Toward Equality on the principles of the Committee. In a written statement of resignation, Phillips said that in the light of these "he saw no alternative but to resign." He was referring to a recent TBP article, "Defending Damien" (TBP 37) which argued that the committee needed a democratic structure and a clear focus on the gay aspects of the case.

At a meeting on October 6 at the Church Street Community Centre, Michael Lynch was elected interim Chairperson and Carl Gibson interim Secretary. At that meeting the constitution drawn up at last spring's Damien policy conference was adopted.

As the case continues, nationwide plans are being made for the Days of Protest for John Damien. Rallies, demonstrations, fundraising events and appearances by Damien himself will mark the days in October.

Early in November a meeting will be held to discuss the strategy of the defence campaign. A second policy conference is expected some time after that. □

Damien protest plans in high gear

People across the country will be marking the days of protest for the National Gay Rights Coalition's second national protest. On October 21 and 22 the Days of Protest for John Damien will be held in cities from coast to coast. Last February gay in six cities demonstrated against GATE discrimination that forbids public service advertisements for gay organizations.

The themes of this year's protest are "gay security," "protection for lesbians and gay men in all human rights legislation," and "reinstatement for John Damien."

On Thanksgiving weekend John Damien began a series of cross-country appearances when he spoke in Halifax

at the first congress of Atlantic Canada gay and lesbian organizations. On October 19 he will speak on the Peter Pan Gay Show in Toronto. On October 21 he will be speaking in Edmonton, on October 22 in Vancouver and on October 25 in Ottawa. The reinstatement of John Damien is also a theme at the congress of Quebec gay organizations sponsored by l'Association pour les droits des peuples du Québec (ADQ) in Montréal on October 15.

Events are planned in smaller centres as well. In Windsor, for example, Windsor City Council has invited a picket of the Provincial Government Building across the street from the city market for Saturday, October 22.

The willingness of a number of gay people to go public can be attributed in part to the meeting of the CGPR steering committee meeting in Windsor. The public, local involvement and issues discussed, as well as the presence of out-of-town activists, has encouraged members of the Windsor group and helped to expand the range of activities and numbers committed to the fight for gay rights.

by David Gibson

Ottawa

New Immigration Act not yet in force

Gay people will have to wait a little longer before they can benefit from the recent passage of the new Immigration Act.

The new Act drops the prohibition against homosexuals visiting or immigrating to Canada. However, the Act has yet officially opened and won't be in effect until 1979, or possibly even later.

In a letter to John Kyper of Boston, H.J. Johnson of the Department of Employment and Immigration says he can't do anything to implement the new Act until it is officially opened and Kyper is the American activist whose exclusion from Canada helped fuel the gay movement's fight against the old immigration legislation. Johnson went on to say, "It is expected that the implementation will be likely sometime between January 1, 1978, and January 1, 1979, though this is not definite."

Kyper had written to inquire whether he would still have to obtain a ministerial permit each time he wanted to visit Canada.

Johnson's letter does little to clarify what Kyper's status will be once the new Act does open. Kyper's letter says: "The ministerial clause under which your deportation was issued will no longer be part of our new legislation and it is debatable at this point as to whether or not, when the Act becomes effective, you will continue to require the Minister's consent to enter Canada. It is not felt that you will need to go through the minister at the time of the Act becoming law, which will be advertised, and at your request, steps will be taken on your behalf to cancel the present requirement, which will remain during the transition period."

The National Gay Rights Coalition (NGRC) has written to the Minister of Employment and Immigration Canada, to clarify Mr. Johnson's remarks. NGRC is seeking assurances that people like Kyper, who were excluded under the old Act, will not need special permission to enter Canada once the new Act is effective.

NGRC will also demand that the new Act be made effective as quickly as possible...

Het stag bad vibes

Ottawa police raided a stag party September 29 and arrested eight people on counts of obscenity, gross indecency, assault and fighting.

The stag was being held by the Ottawa Senior Touch Football League. The police arrived just in time to break up a brawl involving about a third of the 200 people attending the stag.

According to police, everyone was scrambling on the tops of tables to get a

better view of "two girls performing sex acts on stage." The officers were charged with gross indecency. The President and Vice-President of the League were charged with allowing an obscene show.

Police also seized several rolls of stag film and a vibrator. □

Ontario

Court cool on custody

In what apparently constitutes the first reported instance in Ontario of judicial pronouncement on the subject of lesbians and child custody, a judge of the Superior Court of Justice has taken a tentative position against equal custody rights for lesbian mothers.

Mr. Justice Peter Cory of the High Court of Justice, in a recently reported case called *Wine v. Wine*, was considering allegations made by the law of three children that their mother, Mrs. Wine, was a lesbian who "disposes bisexually." The judge stated that if the allegations were true, "then obviously it could have a detrimental effect upon the children and quite possibly the mother should not have custody."

The judge ruled that it is necessary to make a final decision on this matter, since the parties had submitted only affidavit evidence and had not appeared personally in court. He ruled that the questions of custody of and access to the children could not be settled without both mother and father appearing, resulting in the submission to cross-examination.

In the course of his decision, he gave some indication that the wife, a doctor of psychology employed by the Ontario Institute for Studies in Education, had a valid basis for leaving the matrimonial home in Waterloo, where her husband had been working for 15 years. However, the judge ruled that this did not mean the wife had the right to take the children with her as she had done. Since the two parties, who had been married 14 years, obviously could not reach agreement on the custody question, it had to be settled judicially. After hearing the children's opinions on lesbianism, he granted interim custody to the wife until the trial, at which the issue of permanent custody will be argued and tried.

Although not strictly binding on other judges, Cory's remarks about the "detrimental" effects on children of a parent's lesbianism are very unfortunate, particularly since this is the first reported case in Ontario in which the issue is discussed at all.

by Paul Trollope

Brandon

Brandon organizes

A new gay organization has been formed in Manitoba. The group was organized by a small group of women and men who have been seeking a support community for the gay people of Brandon and the surrounding area.

Gay Friends of Brandon held its first meeting on September 2 at a private home, with regular meetings to be held approximately every three weeks. A post-box has been procured, and a public service announcement and services advertised in the local daily, and the university newspaper. These have both proved to be very effective ways of reaching out to people.

At this point, the original group has more than doubled, including some people who have just come out. The next get-together is planned as a pot-luck dinner.

The group may be contacted by writing c/o PO Box 492, Brandon, MB, R7A 5Z4, or phoning 204-725-0930.

MORE NEWS

on page 20

Torch turns on the gas

An Arkansas-based "White Christian" newspaper called *The Torch* has editorially urged the passing of gay people laws. The paper, which is the only issue devoted to homosexuality, is virtually identical to a recorded phone message at Ku Klux Klan bookshops in Pasadena, California and Houston, Texas. The principal difference in the two statements is that while the KKK message uses the term "homosexuals," the *Torch* editorial refers to "faggots."

Both the editorial and the recorded message end with the statement, "The law of God states the death penalty for homosexuals and while God's law says it will force the death penalty is what it will be."

from Gay Community News □

\$100,000 raised, Perry ends fast

Reverend Perry, founder of the International Association of Metropolitan Community Churches, ended his sixteen day fast after raising \$100,000 in cash and pledges. Reverend Perry had promised to continue the fast until he raised that sum of money in order to fight the proposed legislation to ban gay teachers in California public schools. The \$100,000 will go to an organization called the California Fund for Human Dignity, which has been organized specifically to fight the proposed initiative.

from Gay Community News □

Bombay group formed

A Gay Liberation Front has been formed in Bombay. It is the first gay organization to be formed in India, where homosexuality is illegal. The group, which is based in the Indian High Commission in London, commented that homosexuality is regarded as a "very serious offence" which can in some cases be punishable by life imprisonment. Bombay GLF claims that gay people have been beaten up and sexually assaulted upon arrest.

The group is demanding police protection against such assaults, and against police officers who steal the belongings of arrested gay men and demand bribes.

from Gay News □

Vatican silences McNeill

Father John McNeill, SJ, noted Roman Catholic moral theologian and author of *The Church and the Homosexual*, has once again been silenced by the Vatican.

The order to silence parallels a similar 1973 command which delayed publication of McNeill's book for two years. McNeill was told that he is not to speak publicly on homosexuality or sexual ethics and that the "Imprimi Potest" (a designation from the Church allowing a work to be published) is to be removed from his book. The author's book, McNeill's extensive lecturing on homosexuality and the position that he has presented has, according to Church leaders, led him to raise false hopes in the gay community that the Church might change its teaching on homosexuality. □

We get no kick from Champaign

Wichita, Kansas and Champaign, Illinois have become the 40th and 41st cities in the US to pass civil rights ordinances protecting gay people from discrimination.

from Gay Community News □

Sociologists slap Anita

On September 7, in a direct reflection of the Anita Bryant campaign, the American Sociological Association officially condemned efforts to undermine the civil rights of gay people through the distortion of sociological concepts and the falsification of research.

The culmination of a year's effort on the part of the Sociologists' Gay Caucus, the resolution passed by a voice vote. It also called for further

"research, publication, and teaching in the sociology of homosexuality" and established a task force to investigate discrimination within the discipline against gay people and gay research. A \$10,000 grant was also given to support protection for gay people has been on the books since 1963. Similar resolutions were also passed in September by the Society for the Study of Social Problems.

Those interested in the work of the Sociologists' Gay Caucus are invited to contact: SGC, 440 East 87th Street, New York, NY, USA, 10028.

Women leave CHE

The women of Britain's Campaign for Homosexual Equality (CHE) say they can no longer work within the organization. The women have decided to form their own organization to be known as the National Organization for Gay Women. The announcement was made at CHE's annual conference in September.

Nikki Henricks, CHE's Women's Organizing Committee, said, "It is lack of support that forces women to look elsewhere." But she added, "You are not losing us. We will be autonomous but we will be alongside."

from Gay News □

Anti-gay crusader all squeezed out?

Anita Bryant, reportedly weary of hostile demonstrations wherever she goes, is temporarily retiring as an anti-gay crusader.

Bryant, in a recent speech, did not mention gay people. She asserted that divorce, runaways, alcohol, drugs and child pornography are destroying the family and the country.

A source close to Bryant said "Three things count to her. Her talent agency, her contract with the Florida Citrus Commission, and her contract with First Federal Savings Bank of Miami."

from GPU News □

Supreme Court, supreme injustice

The U.S. Supreme Court recently refused to rule on a State of Washington legal decision that a teacher could be fired simply because he is gay. The Supreme Court has refused to rule on any gay rights case since 1967 when it said that homosexual foreigners could be deported if persons "afflicted with a psychopathic personality." □

NAACP head supports gay rights

The new head of the NAACP, Benjamin Hooks, declared on CBS' *Face the Nation* that the gay rights movement has some strong and striking similarities to the black movement, "and expressed his support for gay rights."

from GPU News □

Anti-homosexual fascists portrayed in film

On September 22, the New York Times reported that in the film *A Special Day* Sophia Loren's costar, Marcello Mastroianni, plays a homosexual. The friendship between Loren's character and the homosexual "is not to be taken away by Fascist agents."

Interviewed by the Times, M. Loren said: "Things like that really happened. It was forbidden to be a homosexual. The people who belonged to the (Italian Fascist) party had to be what they called real men. Homosexuals were sent to concentration camps (in the south of Italy)." □

Out of the closet, into the ring

Reno, Nevada's second Gay Rodeo was recently announced by a sign over the entrance to the Washoe County Fairgrounds as a "gay oriented event."

One closeted bronco buster, winner of an All American Cowboy Award, declared he was "scared to death to be here. If they find out I'm gay on the rodeo circuit, my career will be ruined. It took a lot of courage to be here, and I'm still nervous."

from GPU News □

Body Politic/5

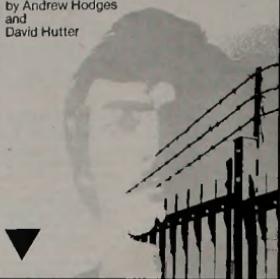
Inside Outside

The fight goes on

With Downcast Gays

Aspects of homosexual self-oppression

by Andrew Hodges
and
David Hutter



On the inside: Andrew Hodges and David Hutter look at internalized oppression. The kind that makes us "pass" — keep ourselves in line. It's ultimate expression — "I'm not oppressed." *With Downcast Gays* is the first booklet published by Pink Triangle Press (the publisher of *The Body Politic*). It's the book that could change your view of the world and your place in it.



The Pink Triangle

During the Third Reich in Germany, the Nazis developed a system of identification tags for identifying the various undesirable and "unfit" masses of the population, including in concentration camps. One group of people had a pink triangle symbol sewn to its clothing. One group was targeted for extermination, another for forced labour on the left arm of the jacket and on the right pants.

These were the homosexuals. Females (lesbians) wore this symbol to their deaths in the gas chambers and forced labour camps of Nazi Germany.

On the outside: Oppression is always there. It was there in the Nazi death camps when thousands of homosexuals were exterminated. To identify us in the camps they tagged us with pink triangles just as they tagged the Jews with yellow stars of David.

Today many of us are wearing that symbol again. By choice, and with pride. We wear it as a symbol of the history that other hands have tried to obliterate, the history that we must recover. It is also a reminder of where gay oppression can lead if we neglect the active struggle for our rights.

Yes, it's my fight

Send me:

- With Downcast Gays I enclose \$1.35
- A pink triangle pin I enclose \$1.75

Name: _____

Address: _____

Send this form with cash or money order to
Pink Triangle Press, Box 639, Station A, Toronto, Ontario
CANADA M5W 1G2

Continued from page 3

to launch a new pan-Canadian organization, the Revolutionary Workers League / Ligue Ouvrière Révolutionnaire. Yet Stuart seems to remain in the lead of the pamphlet, dives off into some tortured speculations and gloomy crystal-ball gazing about the RWL/LOR.

First, Stuart seems to imply that the LSA position has been adopted by the RWL, and that, somehow, with the publication of the LSA's position, lesbians and gays formerly in the RMG were "brought into line" and future discussion "short circuited." These far-fetched assumptions have no basis in fact. To begin with, the pamphlet does not reflect the present position of the RWL. There are important unresolved differences between the LSA's position on lesbian and gay liberation in the new organization. Some members would agree with many of the points raised by Stuart, while others would not; many are undecided and open minded.

Recognizing the importance of the lesbian and gay question, the RWL is putting a high priority on conducting a wide-ranging discussion on lesbian and gay liberation. We welcome the comments and suggestions of all lesbian and gay militants. However, if we wish to get anywhere, the discussion must be on the basis of factual analysis and the development of socialist theory. In our view, Stuart's contribution falls short of such basic standards as it gives a somewhat distorted view of the issues.

For example, his suggestion that the LSA's position was no more radical than the NOP's is denied by many actions of the LSA. For example, the LSA's Thérèse Faubert in the last election was elected. There were problems with the discussions on gay liberation in both the LSA and RMG. But the picture of conscious conspiracy against a fuller discussion which Stuart paints borders on pandering to anti-communist sentiments. It blends so well with the

stereotype prejudices of "how Reds operate," and how they (as Stuart again charges), "opportunistically" infiltrate movements for their own shadowy ends, etc.

It is not to suggest the Left has a shining image historically in responding to gay oppression. The organizations which came together to found the RWL/LOR have the best record in Canada for genuine support of lesbian and gay liberation — yet here too valid criticisms could be made and errors could be pointed out. But every organization could conceivably make mistakes in the future. But the point we all must confront is this: How will full gay liberation come about? What changes are necessary and how will they be made? A movement that is not mobilized on movement is a big part of the answer — but is this the end of the story? Stuart's claim that it is "sectarian" to call on people to also join and build a socialist organization, coupled with his dismissal of the RWL/LOR in advance, seems to deny the importance, perhaps even the necessity, of building a movement where we part ways. This is where we part ways the most!

An autonomous gay movement, although absolutely necessary, will be unable to bring about lesbian and gay liberation by its efforts alone. We feel nothing less than a socialist revolution is necessary. Thus for us a revolutionary workers party must be built in active support of gay and lesbian liberation is a must!

To Stuart the emergence of the RWL seemed to signify "the end of a discussion that never was." Somehow he's missed the boat, for really that was only part of the story. We hope TBP readers will bring their opinions and ideas to bear right from the outset, for the issues involved are of direct relevance to every gay and lesbian Duncan McLaren Thérèse Faubert
Andrea Goth Gary Kinsman
Toronto

My name is John Damien



Two years ago, I was fired from my job as a racing steward. I was told it was because I am a homosexual. That's all; even my employers said I had been doing a good job. And I'd been in the horse racing business for over twenty years.

I'm fighting back. I want my job back, and I've sued my employers for wrongful dismissal. The case is crawling through the courts. It's been two years now, and a lawyers tell me it's going to be a long fight.

I couldn't have come this far alone. The gay movement in Canada has been behind me all the way, providing financial support and a lot of encouragement. But a lot of donations have come from individuals right across Canada who see that my fight has implications for gay people everywhere and in all walks of life.

I want to take this opportunity to thank you. I wish I could thank each and every one of you individ-

ually but that isn't possible. So let this be a warm and heartfelt thanks to all.

I also want to ask for your continued support. From the beginning it hasn't been me against the Ontario Government — it's been us. You've been fighting with me and through me for a victory that can mean job security for all. Let's keep going. I'm willing to go all the way — right to the Supreme Court if necessary. But I need your backing.

Please continue sending your donations. The Committee to Defend John Damien acknowledges all of them and sends a receipt for each one. The amount of your donation and your name are kept strictly private — neither ever becomes part of any public list.

Once again — my thanks. And my pledge continue this fight until we've won.

Please make all cheques payable to: The Committee to Defend John Damien. Mail to: The Committee to Defend John Damien, P.O. Box 117, Stn. V, Toronto, M5R 3A4.

"After accidentally reading this book of fiction, I fell in my tears and thanked God that Canada is so far away."
—Anita O'Day, *Postscript*

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How a steambath becomes a bawdyhouse

"Scanty" evidence and "undercover" agents

A gay steambath is a common bawdy house, and a baths manager may be sentenced to a two-year jail term upon conviction.

That is the ruling of the Quebec Court of Appeal, the province's highest court, in a badly reasoned but precedent-setting decision upholding the 1976 conviction of Harold Walsh, the former manager of the Aquarius sauna in Montreal.

The court, the same one which upheld the original abortion convictions of Dr. Henry Morgentaler, is not noted for its legal acumen. Mr. Justice G.M. Montgomery, writing only an opinion, failed to deal with the complicated legal issues raised by a bawdy house case. He elected instead simply to review the evidence and the findings of the trial court, and to conclude that gay sex was in fact occurring at the sauna. In so doing, he upheld Walsh's conviction on the indictable offence charge of being the keeper of a common bawdy house, and dismissed the appeal.

The other two judges (Mr. Justice Turgeon and Mr. Justice Belanger) merely concurred with Mr. Justice Montgomery's opinion and did not express any opinion of their own.

The judgment apparently ends a two-and-a-half year legal battle which began in January 1975 when Montreal Urban Community police first visited the Aquarius, in the guise of ordinary bath patrons. They continued their surveillance for several days, and on February 4, 1975 raided the baths, seized a number of articles, and arrested Walsh and a number of founders.

Walsh, who described himself as an accountant, was originally convicted in Montreal Municipal Court in February 1975. It is not clear when sentence was imposed, although the offence carries a maximum sentence of two years imprisonment.

Health club?

Montgomery, examining the bawdy house laws and directing his attention to the meaning of "a place resorted to for the practice of acts of indecency" (the legal criterion for establishing a place as a common bawdy house), Mr. Justice Montgomery discussed whether or not the Aquarius was a bona fide sauna and bath. He accepted most of the evidence presented, that facilities in the public rooms (sauna, showers, and so on) were inadequate and in poor repair, and noted Walsh's own admissions that some of the equipment was out of order and that the gymnastic equipment was "scanty." Montgomery added that the Aquarius appeared to be a "commercial sauna" on a "socially commercial basis" and to have been open to the public generally.

The court also accepted police testimony as to what occurred on the premises. The police officers took rooms, clad themselves in towels, and cruised in basically the same way as the real clients. As Justice Montgomery's account of the police's judge's real clients, "clients who are unconsciously funny... clients generally made little use of these facilities but rather wandered about the corridors, sometimes completely naked, or lay on their bunks in provocative attitudes with the doors open. From time to time two men would retire to a room, and the doors would be closed. Occasionally a door would be left open, so that a witness was able to see two men indulging in sexual activities. It was clear that there was much more going on in the roombettes than in the gymnasium."

Confronted with the contradictions in police testimony which formed the basis for one of the grounds of appeal, the judge merely noted that as the officers could not be in the same place at the same time, and observed that the police "were obliged to make their

investigations while clad only in a towel which they have added to the difficulty of taking notes."

The judge was also intrigued by the fact that a lubricant was sold in large quantities near the check-in counter. In his reasoning for judgment he quoted in full the following statement from the lubricant manufacturer, referring to its ability to "enable users to participate in the sex act" freedom of the swinging seventies. "This," the judge said, left little to the imagination "as to the purpose for which this lubricant was intended."

On the basis of the police testimony, the fact that homosexual magazines were available for sale on the premises, and the testimony of one of the baths' former employees (who testified to having seen men having sex and to having had sex in a client himself on one occasion), the trial court concluded that the circumstances were incompatible with any intention to operate a bona fide health and sauna club. He said it was inconceivable that Walsh, the manager, did not know the purposes for which the place was being used. He agreed with the trial judge that the premises were being used "as a rendezvous for gay men" and that the sauna and health club did not fit "partners for the performance of indecent acts, and facilities for such activities," and that Walsh had opened the Aquarius in order to "promote the practice of homosexuality."

No Challenge

Part of the problem with the case was that Walsh did not challenge the bawdy house laws or their misuse in the prosecution of gay baths. Nor did he seriously contest the evidence or methods of the police. His defense was that the Aquarius was operated for legitimate purposes as a sauna and health club, and that if there were certain "irregular activities of a sexual nature occurring on the premises," he was not aware of them.

With such a weak and obviously false defense, it was not surprising that the court decided to come up with a decision under the law which did not allow Walsh to do so. Until the bawdy house laws are toughed head-on by a courageous baths manager, owner or found-in, we will be left with the precedent that the baths are bawdy houses within the meaning of the Criminal Code. Baths will continue to be raided and closed in various cities, patrons will be arrested and prosecuted, and their names published in the papers. In the last two years bawdy house charges have been laid against almost 200 persons in Montreal alone. It is time to properly fight these ridiculous laws.

Definitions?

To use Mr. Justice Montgomery's expression, his legal analysis in this case was "scanty." In fact, the decision is an insult to logical reasoning. The law seems to have been written with prostitution, but apparently agreed with the Crown's contention that all that had to be proved was that the premises

were kept and resorted to for the practice of acts of indecency. The judge did not address himself seriously to the contradictions in the police testimony, and did not question police "undercover" tactics.

But more seriously, the judge did not address himself to the ridiculous definition of "common bawdy house" in the Criminal Code. Taken literally, it allows one to be prosecuted for resorting to one's own home for the practice of "acts of indecency"!

It is quite clear that this amendment did not improve this abominable legislation. Either the bawdy house laws are completely void because of their vagueness and nonsensical nature (an argument could easily be made that they are offensive to the provisions of the Canadian Bill of Rights), or else one must search for a narrow interpretation of the term of "indecency" which Parliament meant by "acts of indecency." The judge did not address these questions. He also ruled it immaterial that in the present case acts of indecency may have been committed under circumstances such that the persons performing them could not be prosecuted under the Criminal Code for buggery or gross indecency — the 1969 Trudeau amendment allows consensual acts in private between two persons 21 or more years old.

Thus the courts have failed once again to analyze the contradiction between the bawdy house laws and the sexual offence provisions of the Criminal Code. The acts for which one is engaged are no longer criminal, how can someone be prosecuted for allowing them to take place or for being in a location where they take place?

The National Gay Rights Coalition recently adopted, as part of its overall program dealing with the Criminal Code, a resolution that the bawdy house laws be repealed.

Meanwhile, police repression in Montreal has continued unabated. Almost all baths frequented by gays have been closed down — or have burned down under mysterious circumstances. Most of the city's stores selling sex equipment, literature and goods have been raided and closed by police. Incidents of intimidation, entrapment and arrests in parks and washrooms have been continually increasing.

The precedent set by the Quebec Court of Appeal in the Walsh-Aquarius case has led to similar and serious ramifications for gay people all across Canada. Although an appeal of the decision to the Supreme Court of Canada is possible, the court's decision must be seen as an attack on gay people and as yet another example of the almost nonexistent protection we have under the law.

Police are sure to seize on the decision as a green-light to proceed with other bawdy house charges still pending.

by John Blacklock and Paul Trollope □



The ever-obliging Mr Crisp

The Naked Civil Servant is eager to please. But always, somehow, on his own terms.

by Rick Béabout

The man in the elevator is surprisingly pert. True, the big black hat is a bit flamboyant and the hair sweeping from beneath the brim is tinted a faint blue. This is the man of masses, the one and only man I might have anticipated simply isn't there. Riding up to The Body Politic's office we exchange pleasantries — the clanking, utilitarian lift "is just like" in a coal mine, except that we're going up, he notes. The voice is carefully paced; he calls it "an insinuating sort of address and a capturing which makes such words as 'Hello' and 'Goodbye' seem not to be so much uttered as civilized." What I catch mostly is the kind of sprightly twinkle that one might expect from an aged and slightly too helpful public librarian.

Quentin Crisp's name isn't exactly a household word, but it's been around since his autobiography, *The Naked Civil Servant*, originally published in England in 1968, has only this year been released here. Holt, Rinehart & Winston in New York has just picked it up for American publication. In 1975, the book was made into a ninety-minute Thames Television production, and though it has since been screened in the U.S., it remained relatively unknown until aired late in September — and late at night — by the CBC. Visiting North America for the first time, Crisp is interviewed on a Toronto talk show by a nervous and clumsy Peter Gzowski: "And you were a prostitute yourself?" Gzowski burbles. Crisp answers in a polite little croon, "Yees. It's enough."

The author has discovered him (or he himself) and gradually he's becoming known to an ever-wider circle. In an expanding universe, Crisp says in the book, "time is on the side of the outcast. Those who once inhabited the suburbs of human contempt find that without changing their address they come to be the metropolis. In my case, this took a very long time. The one-time hustler is sixty-eight years old.

It is not that the world has failed to notice him up to now; living as "not only a self-confessed homosexual but also a self-evident one," he has been anything but ignored. "Bliss with mascara and dumb with lipstic," he paraded the streets of Paris, "and every overcoat wrapped around me as I thought of myself as a femme cape," he writes. Some men wore a fringe so deep that it completely obscured the way ahead. This hardly mattered. There were always others to look where he was going. And not just look. He has been severely beaten three or four times, and he has been otherwise abused so many times that the mysterious thrill in such occurrences was not that strangers, sometimes without a word being uttered on either side, attacked me. It was that they never killed me."

In an Interview in Gay News you say that "People are not for teaching; they are not for improving; they are not for rating. They are for wallowing in."

Yes, that's right; that is exactly as it should be. For some people, it is easiest to keep what seems a desirable state of affairs going by pushing people around into blocks. This I resisted, and it is miraculous that I've stayed alive. I suppose I'm among the people who disposed of the notion that the dreamer needs more depth. I can't imagine making my life over to one person; I try to be, as it were, infinitely divisible. A woman on television asked two people all the questions you're supposed to ask two homosexuals, and then inquired whether it was true that

I only tried to do it with a certain amount of gloss. It was a way of staying alive — on my own terms.

Most people would just as soon stay alive on everybody else's terms, if necessary, wouldn't they? And that's what you didn't do.

Well, it is quite true that I didn't do it, but I can't quite explain why. It involved me in various things that were not at all praiseworthy. I made a protest I largely for my own sake. To live is to revolt.

That was behind a lot of what you were doing, wasn't it? That conscious desire to say that you were there and that people couldn't ignore your existence?

Well, the real desire was to warn people. The humiliating circumstances

you've actually spoken, and quite calmly, very little happens. The gay movement has this dream that I was a militant. Now I'm able to say, you've seen the program, you know I'm not. You can sit there with probably an hour and a half longer in which someone says "If you like... Very well... Whatever you say that I'm a militant?"

*There was one thing in *The Naked Civil Servant* that I responded to. You were talking about having been beaten up in the street and you say that if your attackers' aim was to get you to accept their superiority then the bravo was a complete waste of time, because you already did. You say that you regarded*



two men find it difficult to have a lasting relationship together. They both immediately embarked upon a very articulate explanation of the forces that keep married couples together and that work against gay couples. Neither of them said, "Mate! I am happy to say that *due to our temperament and the way we have been brought up, we have escaped forever from the damp prison of eternal love!*" Neither of them said that I think homosexuality can be creative in this sense. Those who have a creative view of society can use it more freely if they're outsiders, if they're looking at things from without. However, it is important to get people to see that though you claim to be different, you do not claim to be better. Do you claim to be worse?

I accept that I'm more inadequate. I don't think this is part of being gay. I think it's part of being me. I am totally useless and always have been. When I was a child my ambition was to be a chronic invalid. And for this I had a career plan. But, of course, my parents decided that it wouldn't do as a career because it would be too expensive. Now, I could get a grant!

But you haven't really been useless. You have provided, for some people anyway, an example of one way to be in the world as a homosexual without hiding it.

Yes. But I must be careful not to say that I am in the nature of a pioneer. I think did I what I couldn't help doing.

In which I existed for sixty years were still better than a more humiliating situation in which I might have heard people say, "If I'd known, I would never have let him into the house." Now this would have been, for me, more worrying.

Why would that have worried you more?

Because then I would have had my whole life on false pretenses. I would have had employment, hospitality and friendship that were really meant for somebody else of the same name.

So you were saying that people had to accept you or not accept you on the basis of what you clearly were.

That's right. It was all a leper's bell. And it worked. They did say, "He's got leprosy, we won't speak to him, we won't employ him." And that's fine. They have the right to do this.

But to what extent? To the extent that you can't live your life? You did have to, to have a job and live somewhere.

Yes, that was part of it. I wanted to be seen to be someone having to live, I wanted to be seen going to the laundry and doing the washing and going to the restaurant and eating. And I tried to accommodate the world as best I could. I've actually sat on buses where people would move away and I've said, "If you like, I will get out at the next stop, but even people like me cannot walk everywhere."

What was the reaction?

They were absolutely stunned. Once

"all heterosexuals, however low, as superior to any homosexual, however noble."

Well yes, I think we have to accept, as graciously as possible, the idea of being a minority, and never adopt attitudes that are militant. Students at the London School of Economics once said that they had not ruled out the idea of forcing the means of getting what they wanted. Now, if this were to be used on both sides, a square mile around the school would be cleared, the army would be brought in, and every student would die. That is the ultimate use of force. Some of the police and some of the soldiers and some civilians might die as well, but every student would die. So, when you say that we haven't ruled out the use of force, you are relying on the belief that the ramifications that you are criticizing. They will always have more force.

Couldn't you be militant without resorting to force? Isn't it a matter of tactics?

Yes, perhaps it's only a degree: how militant should we be? But certainly a program of force is not the way. That is a mistake. Protesting in London is now a fad. Tipping in a supermarket... "We will march!" This is absolute nonsense. All that happens is that the police get angrier and angrier at having their free time taken up by what they see as worthless. You're only annoying the world.

November

Television is a sanctifying element. It is the only medium I can think of by means of which you could become a virgin.



Wto look around the office and see what we do. ("Whenever I do any of these public things I try to get others to speak to me as well, otherwise it's very boring. This is the only thing I can think of by means of which you could become a virgin. 'What's this?' 'It's the Canadian Gay Archives please him, he autographs the collection's copy of *The Naked Civil Servant*. Gerald asks him to pose for a few more formal photographs and it is then that the life class model, the actor in character, comes out — it is the gay man, indeed, with a haughty gaze down into the camera lens. "Did you realize Mr Crisp?" Gerald asks, "that you were in a nest of militants?"

He simply smiles.



Quentin Crisp, of course, annoyed the world for years. Crowds following along the street would become so thick that those at the back would not be able to see what was going on. More than once the police intervened. Crisp reports, lighting their way through to him. "And they'd say, 'Oh, it's you again,' and then turn back to the crowd and shout, 'It's nothing, go home, it's nothing' — rather insultingly, really." He adds, "I'm not a saint, I'm not as great now, but they're still there. Two of us are to go to lunch with him and Sharon Budd, the representative from Collins Publishers. Ms Budd suggests the CN Tower.

The meeting could have been so social. The Tower is instead relentlessly suburban since it is the CN Tower. It's Thanksgiving Day, we're forgotten; the place is packed. Here we see that Quentin Crisp has not lost the power to attract attention. People no longer follow, but their eyes still do. We pass two toughs, one agog, the other oblivious. The first jabs the second. "Get this get this this..." and he begins to sing. "I'm not a saint, I learned to look at one without invitation, to speak to no one until spoken to first." I try to guess whether he notices ever the occasional pretty boy, from all appearances he doesn't.

Lunch may be delayed because of the crowds. Ms Budd is to go to the table we're standing at, a large array of TV monitors showing just what, at that moment, the Tower is beaming out.

Has your life been changed by the television program?

Since the film was made I've really gone on with my life in exactly the same way, saying the same things, working in the same job. I still work as a model. But television is an important element. It is the only medium I can think of by means of which you could become a virgin. It doesn't matter what you do. In my own case, everyone who has seen that program has seen a saga of human depravity. But this does not mean that people avoid me or cast down their eyes. Instead, they cross over the road in the risk of their own lives in order to say, "I saw you on the telly." And they never say, "What the hell do you think you're doing?"

En la vie de Bohème has its snobbery. I went to a pub, one where I've been in danger for a lifetime of being turned out, and the manager said, "I'm sorry, but I took my hand and in French said, "One welcome Mr Crisp, make yourself at home." And I said, "You'll have to start all over now because I don't understand any French." You see, it was all only because I'd been on television. It's all been sanctified.

It's all been made safe, hasn't it?

Because it has all been said: it is already said, yes. This is the wonderful thing about television: once it's been said and been seen, everyone will know it. There will be no danger anymore. This I look forward to.

Should we all go on television. Then?

Everybody should go on to television. This is absolutely essential. Whenever I go, this I say: keep a diary, write a book, go on to television. And you will find you are redeemed — no matter what has happened.

Lunch at the CN Tower is not only delayed, it's cancelled. There isn't time to wait. Quentin Crisp is asked to go to the CN Tower to see Don Harron for CBC radio. "If you want to get on to television, you should begin with radio. Make sure you say a great deal about how you look..." Ms Budd has scouted the phone listings for something fast and simple and suggest the Courtyard Cafe. (I am tempted to suggest something simpler still — anything — but I resist.)

The Courtyard is loud under its massive glass-and-steel canopy, ringing oddly like similar spaces at the CN Tower. But there the simplicity was functional. Here it is chis. The crowd is different too; there are no reactions, no comments, no questions, no applause. Mr Crisp's coat is politely taken and we are seated. The woman beside us displays, by the preferred angle of her hand, a large diamond. These people can afford to tolerate one odd man in their midst. They are on their own turf and have been taught, after all, not to get ruffled.

Do you think people are afraid of you?

Well, they have no need, no one could be milder.

No, not you personally, but what you represent?

Well, when the law was about to be changed in England in the late sixties there was a woman who came onto television and said, "But once you've done that, they will be everywhere!" She was really frightened.

She didn't realize that "they" were already everywhere.

No. The feeling was: for the moment we're at least safe. Wherever they are, they're in cellars where we can't see them. But supposing they come out into the streets?

But you broke the code, you didn't stay in the cellars.

No, I didn't, that's true. I wanted to be in the world at almost any price. I didn't want to stay by myself.

Didn't you think you had a right to be out in the streets?

I doubt whether anyone has any rights. After all, I took out of my mother's womb, crawl across open country and flop into your grave. Where do your rights come from? We live by our concessions. I try to remember every day that I live by kind permission of the universe.

But can't you say that you live by right of the fact that you exist? and that you are going to carve out a piece of that universe for yourself?

Well, I think we should never be heard saying it, though it's hard not to think it. But nobody has the right to exist. You just do, and you cling on while you can. As soon as you start claiming rights out of the air, that's when it gets difficult. Do you understand that?

Yes, I do. I think you there are people claiming rights out of the air by virtue of the power they have to do it. I think that's what you meant when you talked about the superiority of the heterosexuals — not that they are superior inherently, but that they have the right to do what they want in the world because they have the power to force that right.

That's right, yes. The world belongs to them.

Doesn't any of it belong to you?

No. None of it belongs to me. It's all a favour.

We say our goodbyes outside the restaurant. Quentin Crisp has asked off to the CBC, after that there is a book signing and from there, other interviews. Wednesday he would be in New York "to roll at the feet" of a producer who is thinking of making *The Naked Civil Servant* into a musical. By now I see why it could become one, why it could be very successful. I wonder if, under the right conditions, Quentin Crisp will not offend. Quentin Crisp is sale.

"It is all a favour... I live by kind permission of the universe." No need to ask whose universe, or how brutal it can be and still be "kind." The other cheek has been turned and turned and turned and there will never be any other reaction.

Maybe. We asked him whether he was glad, considering his views on militancy, to have seen the gay movement develop at all. "Oh yes," he said, "I thought it was marvellous. If there's a movement that's going to stop the door without failing over the fact that he's homosexual, then the answer is: Now there is someone I can ring up, now there is somewhere I can go. If there had been a place like that anywhere when I was 18 or 19, I would have run all the way."

But there wasn't. Instead, Quentin Crisp faced the world, the world created at every turn to submit to the strength of the world's power. He shies away from the use of force because he is intimately acquainted with its application. It hurts. He has spent a lifetime ducking the blow, evading the confrontation. "If you wish... Whatever you say..."

Is it possible that all of this has left him not more than a lukewarm desire to "run"?

At the end of *The Naked Civil Servant*, his "obituary in serial form with the last instalment missing," he answers: "By constituting myself the one among the many I had provoked the worst behaviour in others. With this I felt compelled to deal with it. This I wrought no damage to the character of my enemies but caused the total disintegration of my own."

He asks himself what he has missed. Love and fame are written off in a few words. But: "Power is what I craved most ravenously... I wanted dominion over others in order to redress the balance. A lifetime of being constantly struck down, I wanted to be reborn and rechristened and soothed with a desire for tyranny."

Earlier in the day he had joked about a paper he had to sign in order to get permission to enter the United States. It was a promise that he would not attempt to overthrow the government. □





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A Plea to Gay Toilers in Ontario's Last Election

The Ontario election last June was an exciting one for gay people. More gays got involved than ever before, for many it was their first time out—in all senses of the word.

The Reason?

Gay Rights!

The realization, as never before that gay people are a community with pride, a community whose basic human rights are not only not protected in law, but trampled upon with impunity.

And Ontario's hate campaign was also a contributing factor in raising gay people's consciousness.

These were the only two parts. The rest was nothing else changed as a result of the election.

So our work is still cut out for us, with the major task of changing the Ontario Human Rights Code to include "sexual orientation" as a category for discrimination. If reaction to the fight for gay rights is not easy on this, any attention to the fight for gay rights is not easy.

Attempts will probably be made to exclude certain occupations, teachers and child care workers, for example, from protection under the revised code. Such compromises are unacceptable.

The government, along with the other parties, will continue to do nothing or less had less legislation on gay rights. Let them know how you feel as they think the gay community is nothing but a few militants residing in Toronto's St. George riding or clinging on tolessly elsewhere.

It is the task of the progrape, the Coalition of Gay Rights groups in Ontario to tell the Commission's recommendations, we are asking all of you who share some part, however small, in last June's election, to write your MP and members of the other parties. Let them know how you feel about gay rights. Remember: your gay vote is just as good as a straight vote.

In this way we can move to the powers-that-be, we really are a minority that can no longer be ignored. Other GLOOT power, such as caucusing, action groups, for support, and money. None is in short supply. We do, however, still appeal to you to help us help ourselves by sending whatever donation you can to:

GAY MIGRATION FUND
c/o Coalition of Gay Rights Groups in Ontario
157 Carlton St.
Toronto, Ont.
MSA 2K7

**Media
madness**

and lesbian
images.



In July, Canada's women's magazine-of-the-decade, *Chatelaine*, published an article — "Gay Women: A Minority Report." It tried to evoke liberal sympathy from readers by convincing them that lesbians are "normal," by-and-large discreet, and really harmless. If you can ever get past what it is that makes us lesbians, that is.

In August, every dyke's favourite publication, *Vogue*, out-did them with an article entitled: "Who's Afraid of Lesbian Sex?" The answer couldn't be more obvious, *Vogue*. The article was the usual thinly disguised Freudian crap with which they always play up open-mindedness. What's after all, could be wrong with assuming one's readers that, if they are careful, they can enjoy the titillation of fantasizing about or maybe even experimenting with lesbian sex without jeopardizing their sacred, "normal" heterosexuality? If *Vogue* happened to capitalize on the sensationalism of this, that's just good business sense.

More predictable than these two offenders (and more offensive) was the sexpolito on *mag*, *Penthouse*. In September it published a spread depicting what is alleged to be lesbian sex. This number is mandatory every three or four months. It is the best PR they ever get.

And the daily press, at least here in Toronto, is only too willing to co-operate in creating the necessary media tempest. After all, they too profit from coverage of the "sensational." It's hard to say which was worse: *Penthouse's* exploitation of our lives for straight male kicks, or the press, in its heterosexist arrogance, protesting on the grounds that this was "too kinky" or "something the average Canadian wouldn't want his teenage daughter doing" on.

Mr. Scott Young, a *Globe and Mail* columnist, decided to grab his readers' attention with the quip (quoted from another source of course) "What do they do now? and then, in his typically liberal he is by proclaiming that lesbians are really human beings who deserve to be treated just like everyone else. Provided we are indistinguishable from everyone else, that is. He serves up a friendly lecture about keeping our mouths shut about the more "sordid" aspects of our lives — like whom we have sex with — and how we live without human rights. Especially in the presence of children, you understand (we don't know enough about "it" to be sure "it" isn't contagious.)

Ever heard of a straight murder? Or even a husband or wife murderer? The Toronto press has coined a new concept, that of "lesbian murder." They are probably not the first or only media to do so, but to me they are the most immediate. A case of what the courts have judged to be manslaughter

occurred in Kingston, Ontario. It involved two women, at least one of whom is a lesbian. It was a tragic incident, but it involved two individuals with little apparent comprehension of the implications of what either of them was doing. If such a situation had involved a heterosexual couple, it would probably have been reported as his wife would not have been called a "lesbian."

But a recent issue of *Ms* contained an excellent article detailing the lessons of Dade County, nothing has appeared lately that deals specifically with lesbians. The odd token article is not enough. Publications like *Ms* tend simply to overlook us most of the time. Lesbian visibility is a big part of our image problem — how much easier and safer for them if they can pretend that we don't exist!

Developing our own media is essential. If we have to start with a mimeographed quarterly like *Lesbian Canada Lesbienne*, that's where we must begin. Our contributions are fortunate enough to have more than newsletters; in Toronto a small donation will keep the *LOOT* newsletter going, and arriving in your mail box every month or so. A lot of thought and hard work goes into *Lesbian Tide* from Los Angeles.

There are other media outlets that should be brought together and put to their best use. The *Body Politic* needs women to contribute news, reviews, features, ideas. The *Saskatoon Women's Liberation newsletter*, *Prairie Woman*, agreed at the national gay conference to compile and publish information of interest to lesbians and feminist artists. There are other feminist publications such as *Upstream*, from Ottawa, *Education Through Out*, and *Not Like Us*, from Thunder Bay that would probably appreciate lesbian contributors and readers from other parts of the country.

But while asserting ourselves in our own sympathetic media may make us a more cohesive community, it is not enough. We must have a higher profile in the media, and especially of the straight media. The straight media broadcast media. We must, as much as possible, set our own terms when we deal with them. We have to construct cultures of invisibility. We have to respond to their every slight, however slight it may seem.

The lesbian image is not going to change until we decide to change it. And we must. There are more lesbians "out there" than any of us realize, and the contact these women will have with their own community depends on that community's efforts to break through their isolation.

It is the truth about us — our real faces, the reality of our lives — that the mass media fear so much. That truth is a powerful weapon. We should use it.

By Chris Searchell

Lesbian Canada Lesbienne is available from APPLE, 44 Arlington Ave., Halifax, NS, B3N 2A1. The *LOOT* newsletter can be yours if you drop a line to *LOOT*, 342 Jarvis St., Toronto, ON, M5A 2G1. *Lesbian Tide* is available for \$6 a year from Tide Publications, 8855 Catterring Ave., Los Angeles, CA 90034, USA.

Our Image

The BP Review Supplement

Number 11



photo: Abby Lynn

Don't they listen to the words?

To understand Ferron's music
you *have* to listen...

by Keith Maillard

The woman on the stage is a lesbian; the central fact of her life, so deeply necessary to who she is and what she's doing that she doesn't bother to elaborate on it, summarizing with the flat statement: "I've always been with women."

Her name is Ferron now, but that's not what is written on her birth certificate. Like Don Juan...

Continued next page

OUR IMAGE

the Yaquins, she's a woman, reading her personal history to arrive under the lights with her guitar to sing about who she happens to be right now. Difficult, thorny, stubborn, tough — the adjective could be strong forever, only truly as contradictory as she is herself. She's a poet, a brilliant, profoundly funny. She has that electric quality expressed by the overworked word charisma, yet she can also enter silently with watchful eyes. As a lesbian singer and songwriter, she's already a legend in Vancouver, and she's produced her own record; friends are selling it on the door.

exterior. Her face is packed. It's difficult to imagine how any more people could be squeezed in. The audience consists largely of lesbian women, but there are straight women as well, and a handful of men, both straight and gay. The ambience is friendly, not exclusively lesbian. There are men here because Ferron has insisted that it should be an "open" concert, and she's already drawing lads for it. She pauses between songs to look out and say, "I'm glad to see men here tonight. I think when women are alone together... we sing to comfort each other. I've been hearing that a lot lately. But... but to me... it sounds angry. Well, I am angry. I'm angry at a world that won't let me be what I want to be... and I think it's good that you should hear it." She's more than an entertainer; she's sandwiched paper to raw nerves. She doesn't hide either anger or pain, or covering emotion with a smile. She's a real introduction to Ferron's work; the record is a stunning achievement. The fifteen songs are a well-chosen sample of her material, her easiest to her most recent; both her vocal and guitar work sound assured and authoritative, and she projects her poetry with warmth and intensity. She's a poet, a brilliant, profoundly funny, and she's a poet. And perhaps now, as the record begins the slow process of making its way in the world, strangers in distant cities might begin to say what some of us here in Vancouver have been saying for some time now: Ferron may just turn out to be one of the best and most important songwriters in North America.

She's a poet, a brilliant, a British Columbia. "I don't want to talk about that now," she told me, "except to say that being poor doesn't just mean not having material things. The people who are emotionally starving are the people who are poor. My family was poor." And she was too bright; her emotional equipment was too complex. Even then, though, she was too bright, too sensitive, too bothered the adults around her who could not understand a child's treasonous, unstated assessments. Ferron has always lived close to craziness. And

Political people. And what are they dancing to? "Good golly, Miss Molly... you really know how to ball! Don't they know what they're doing? Don't they listen to the words?"

To understand what Ferron is doing, you have to listen to the words. She's been writing and performing her own songs now for six years (since

welfare, and Children's Aid, and foster homes, and, of course, the sexual ambiguity:

Little girls in their dresses and Boys in their guns and Me in some centre just sitting I'm neither the other nor neither this one. And I feel like a poem half written."

and sudden: Slender wet branches and mist on the skyline, I'm trying to find my way home. But the home she's trying to find is no longer Richmond (where she's now a stranger), but the only home that never left. Go inward, go inward, go deep where



she was nineteen). In March of this year she released her own privately produced record. After weeks of experimenting in the studio, she recorded the entire final take in one session lasting from noon until one in the morning. For a low-budget production, the sound quality is surprisingly good, and an introduction to Ferron's work, the record is a stunning achievement. The fifteen

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She's a poet, a brilliant, a British Columbia. "I don't want to talk about that now," she told me, "except to say that being poor doesn't just mean not having material things. The people who are emotionally starving are the people who are poor. My family was poor." And she was too bright; her emotional equipment was too complex. Even then, though, she was too bright, too sensitive, too bothered the adults around her who could not understand a child's treasonous, unstated assessments. Ferron has always lived close to craziness. And

Ferron watches, her eyes sharp for absurdities and contradictions. Sitting one night watching people dance to fifties rock, she says, "Look at them! Gay women and gay men. Feminists. Gestalt people. Political people. And what are they dancing to? 'Good Golly, Miss Molly... you really know how to ball!' Don't they know what they're doing? Don't they listen to the words?"



She grew into an uneasy adolescence in which she discovered that she was a woman who loved other women. About an early song, "Who Loses," she said, "People always think it's a lesbian love song, but it's not. It's about a woman who was... I mean, I was... I was... there wasn't any Louise in my life. I had to make her up. And she was me too, of course; she was my struggle against letting myself be what I was."

Some loving is torture,
It seems ours isn't the way...
Our Louise, I'm going to leave you
now.

You bring me to my knees
You only grieve me now
Faking everything don't make it fine
Take everything, but don't take my time.

"I'm trying my early songs as an incredible romantic tale of woe," she says. But they're more than that — part going on and on until there's nothing left but raw, unadorned emotion, unopposed to the edges of the world, the words polished to an adamantine simplicity sharp as a Japanese huksu.

And I'm goddamned sad.
Feeling green and bad.
Can't remember what I had to give you.

Ferron moves through a world of spiritual, sexual, and emotional and demonic voices, prophetic dreams, terrifying coincidences, transmissions from outer space. Like Orpheus in Cocteau's film, she's always tuning in the mysterious messages that arrive across a band of social static. Her own shamanistic powers come and go unexpectedly. Showing off to a friend in a bar, she begins to sing, and she can feel the pulsations of three strangers merely by touching their hands. Later, earth bound again, she can't understand how she did it. In her twenty-first year, her messages become too dense and powerful to tolerate, and she withdraws into her basement room. There she lies day after day, the grey Vancouver light filtering past her window, the world outside a silent nothing, going deeper into the personal mind corridors, until the person of her has gone away, not a woman any longer, not even a human being, only a set of ears listening to the murmuring voices rising from beneath the dream. Time collapses. The ancient voices continue to sing. Later she'll know that they were teaching her songs to sink deep into the heart of her being. The music itself goes on for weeks, until a friend walks in, forces her way in, and says, "What the hell are you doing with yourself?" Ferron emerges to find the world sharp

you lie.
You'll find you a kingdom with acres to fly.

Ferron's work is centered in the word. But unlike others who are poets first and musicians second (Leonard Cohen or Joni Mitchell), Ferron is a singer. Her voice is a resonant tenor, direct, scintillating, and forceful without any attempt at prettiness, produced in her chest like that of a blues singer, rising occasionally for special effect into a penetringly nasal upper register. She plays a small, steel-string guitar. Her early material is flat-picked country songs, but she's since moved on to picked. Her musicianship (which is considerable) is self-taught; she barely reads music and has had only a rudimentary brush with traditional theory. She works slowly, building up a song over hundreds of repetitions and small changes until she is satisfied that it is finished. She solves problems of vocal projection and intonation in the best way possible — in her heart.

Country western is the music of Ferron's childhood, and even though in the last few years her work has moved in other directions, she still returns occasionally to pan that old river and consistently draws up fresh nuggets. "Under the Weather," with its lilting, lilting, lilting, is a good example. It's both emphatically country and brilliantly contemporary. It's the best example of how thoroughly she's mastered the country idiom:

And I light a smoke.
Gonna see the lighter side of this joke.
Cause I just ain't satisfied.
I'm gonna push and poke,
And maybe things will be all right.
Under the weather the seasons roll by...

If tonight I am young, then tomorrow I'll die to be
Somebody's shiver, a shuddering sigh...
But the main line of Ferron's recent work has been what, I suppose, would have to be called "adult country" — rock-and-blues tinged, modal, flavoured, at times nearly Renaissance in melodic movement, and the subject

matter — well, the eyes still see too much, and she forgets nothing. The field she moves through is Lang's, the decipherment of human connections. In the bleak and powerful "Dead Men and Lovers," the narrative voice accuses her friend:

And I think you lied with me,
Tried to be something you weren't
cut out to be.

But, by the next verse, she's achieved an appalling self-awareness:

But I did touch you deep,
And I kept you from sleep,
And I taught you how to lie.

After a month-long Gestalt training group, a year ago, she says, "I'm more passive and disconnected from other people. I have become so embarrassingly noticeable to me that I can't move hungry without being aware and missing steps and tripping... like child-

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hood. In a way I regret the transition, for even now, nothing was as blissfully irresponsible as those old days. Her songs, though, often have the feeling of pulling a woman from a wound. "Watch how she talks," she sings, "a war child in shock."

Ferron can never forget what's going on beneath the political surface, she knows about continuity. I am human, she asks, how are you?

But these are also the love songs, filled with heart-breakingly accurate detail:

Afternoons I'd wait for you to
Put your coat and coat inside.
My coat would tingle,
And we'd drink our tea.
You'd tell me how you hide.
I thought every word you was.

Meant with me in mind.

Ferron is a political figure. The image of the individual writer working alone with a Cabalistic and solitary intensity is a sociable public figure moving easily through circles of hundreds of friends and acquaintances. "I think being a lesbian, a writer, and a butterfly is a trying combination," she says, "especially with my desire to remember." But trying or not, she does it. In her role as butterfly, she can



reduce a roomful of people to helpless laughter. Her humour is often bleak, based on the tension between the social mask and the reality beneath it. Her wit is the spark that jumps the gap. When we're laughing at her stories, we are, of course, laughing at ourselves, reminded once again that we're not alone.

She can't help it. In her songs as she is sitting across the kitchen table over a cup of coffee, but there is humour in her music, usually wry and understated as in the scene-shifting first line of "Bourbon Street Vision":

It was summer, and evening, that fall of my life.

I was even too weary for sarcasm,

In a recent song she's finally come to

the point where she can poke fun at those who are her demons:

Can I go my way a little while?
I've got these monsters coming
single file.
Oh, no!

The words "monsters," are delivered with the wide-eyed innocence of a cartoon character. The monsters, arriving on the stiffly limping beat of her guitar, are as droll as Sennak drawings: large and lumpish, treading on each other's heels.

But even with that broadly expansive and sociable side, Ferron can find public life to be weary. The songs were never meant as mere entertainment, and she can't sing them unless she feels them. What she asks of an audience is simple and difficult — that they experience what she's experienced. She wants to know that it won't always be "Sweet power. Don't come when you need it. And never when you need it." — but when the people are with her and the spirit is flowing through her, her performances are electric. Listen, and you'll hear voices rising up from the bottom of the deepest soul. The image is androgynous, old as the suppressed cults of the Goddesses:

Moon quite like a woman's will
In phases that repeat...

"Oh, roll me down this lonely hill," she sings. "I'm quite prepared to spin." And she's prepared to spin, to turn and spin, to travel into uncharted regions where most of us don't dare to go. The underground heresies have always taught that the world is terrifying and dangerous beyond all comprehension, and Ferron has experienced that terror and danger. She can never forget the dilemma of the two choices we're all in: "I'm 'Only by One'" she sings.

Like sun that basles the outer shell
And tans the inner soul.

This ache for truth deludes us,
Yet hints at being whole.

But after those terrible words, she can end with the phrase, repeated:

My love is warm to you.
My love is warm to you.

She'll always come back to be "somebody's shiver, a shuddering sigh," and to sing for us about where she's been.

We need her work because she refuses to be limited, labelled, put in a box, because she goes on stubbornly singing what she wants to sing. And if you're bored, if you're feeling One of Ferron's shortest songs is called "The Little Things": it begins with rivers and trees, but ends up with a new sunrise that is both frightening and beautiful. Her prayer is for all of us:

And I'm praying for a sunrise
That'll fireball the sky

And a wind to blow the hairs of
Darkness from my eyes. □

Books

E.M. Forster

A Life, Volume One

P.N. Furbank

Secker & Warburg, 1977, \$18.95

It's a remarkable achievement, this first book that is. No dirty bits; the closest we come to sex is Forster and Hugh Meredith "kissing and embracing on the sitting room sofa." Furbank writes beautifully as well as discreetly, but we may sometimes feel that the painful coolness of his prose obscures the real subject — the terrible poverty of Forster's emotional and sexual life. On Forster's novels and their sources in various incidents and characters he is very good. But novels are more than incidents and characters. What fired Forster's imagination? Was it the sense of continual restraint and deprivation that makes the subject of this book so sad?

It is difficult not to come away from Furbank's book hating the horrible, canting, stuffy hypocrisy of English suburban society. But the author makes us hate it in *Howards End*. It is significant that in his portrayal of the horrific philistine Wilcoxes in that novel — their living room looked as if a car had been driven into it — he created one of the most memorable pieces in his fiction. But only in fiction could he confront the destruction of what "Honey" Wilcox calls "with its hunting, shootin', and womanizin'!" George Merrill, the lover of Whitman's disciple, Edward Carpenter, touched Forster on the behind, but that touch did not lead him to Whitman-like celebration of the male body. Or rather, insofar as it did he was touched by *Maurice* (a disappointing novel in this case) and to keep it hidden for forty years.

It is easy enough to criticise Forster with the benefit of hindsight, let alone from the safe platform of changed laws. The life of mere furtiveness to which he was condemned by both his family and his society was not, in many ways, different from that of his contemporaries. But what we need to remember is what this book only glances at indirectly: the tremendous price at which his novels were written.

Recently in a program on the BBC a number of pundits claimed that *Howards End* was the most over-rated novel of our time. Part of their defense was that Forster's novels had great status. Forster's novels have been given by the splendid new "Abinger" edition of his work. But part of it too, no doubt, sprang from a dislike of Forster the man, the homosexual. (That sort of "biographical fallacy" is seldom far away from most literary judgements.) F.R. Leavis once said to me: "I should like to compare Forster with Lewis Carroll. It's a dirty word in his ear." The word was, of course, "sodomy." That Leavis could have counted on Forster's being shocked is evidence of what I have been saying about the intimidation of Forster's soul.

I do not mean to underestimate the courage it required for Forster to claim that he was a homosexual in a society more than a love of country at a time when all the imperialist tub-thumping between the Boer War and the First World War was at its worst, but it is difficult not to feel angry with him for not being more courageous than he could possibly be expected to have been. All that cloistered Cambridge wet-handshaking is understandable, especially in view of the Wilde trial homophobia, but is pretty disagreeable nonetheless. (As it is mildly disagreeable that Furbank never calls a fag a fag.) We have to keep reminding ourselves that things have come quite a long way since the time when a member of the Savile Club lowered his poker and growled at Forster for naming him a "charming boy." (A recent attempt to get Dennis Lemor, the editor of *Gay News*, blackballed from the prestigious Reform Club backfired completely.) But we have only to take Forster's motto "Only 'Only by One'" seriously enough to see the similarities between his



E.M. Forster by Roger Fry, 1913.

society and the smug bourgeoisie "mothers" of our own.

I came away from Furbank's biography of Forster glad that I had first read Forster's novels. I wondered, too, whether this painful account of a man so full of self-reproach would encourage new readers for the novels. Furbank's account of Forster's life is excellent. Only with Forster going off to work for the National Gallery in the First World War. There, with all the master-pieces removed to safety, he wrote to a friend that it would be appropriate if he were to die in an air raid among second rate paintings. Earlier, in one of his frequent stock-takings of himself, he wrote: "However gross my desires, I find I shall never satisfy them for fear of annoying others." Sad, sad, sad.

by Douglas Chambers □

Motherhood, Lesbianism, and Child Custody

Francie Wyland

Falling Wall Press, 1977, \$1.20

The title of this pamphlet suggests that it is aimed at mothers who are lesbians. Don't be fooled, for what you will find is essentially a PR job promoting the Wages for Housework Campaign as the only "viable movement" for lesbians everywhere. To

prove her point, Francie Wyland leads us through a maze of issues that is confusing, easily contradicted, and often contradictory. If this is not the case, then it is because the issues are then subjected to a text which suffers from flagrant misuse of Marxist rhetoric. (I give up counting after the 18th undefined use of "capital.") Her approach resembles a jigsaw puzzle so hurriedly put together that many of the pieces fit, not because they are the correct ones, but because they have been forced into it. It's a hopeless jumble of half-truths.

With the above in mind, I can only suspect that Wyland's argument is as follows. She assumes that all women, lesbian or heterosexual, are in a position of wagelessness (poverty) controlled and perpetuated by "capital." However, the lesbian, unlike the straight woman, is not controlled by capital with destiny by neither sleeping with men nor by performing housework for husbands. In doing so she threatens the very soul of "capitalism" itself — the family, the means of reproduction of future little workers without which "capital" could not survive. To counteract this threat, "capital" goes for the straight woman, who is, according to Wyland, its children and her custody of them. By virtue of her wageless position, the lesbian is not only prevented from obtaining legal aid, but is also less likely to keep her children because the courts are now awarding custody to the most financially



Ferron's first record is available from Lucy Records, 2862 West 22nd Avenue, Vancouver, British Columbia, Canada V6L 1M6.

cially secure parent, usually the husband. Thus, Wyland believes, the lesbian has been classified as an "unfit mother" not because of her sexual orientation but because she is poor. So, Wyland concludes, the straight woman will also be classified as unfit on the basis of her inability to provide an adequate financial environment for her children.

What is a lesbian to do, one might ask? She can't afford to support a group of women around the common bond of poverty, states Wyland. However, she limits the groups through which such a union might be accomplished. The



Woodcut from the cover of *Motherhood, Lesbianism and Child Custody*

Jesbian will not find the answers in the gay movement, because it is after all, only gay men working for equality with straight men. Nor will she find it in lesbian separatism since this movement rejects not only men but other lesbians too. Only by joining the Wages for Housework Campaign will the lesbian find real support in unification with her heterosexual sisters.

Wyland's argument could seem superficially plausible. If it were not based on so many unrealistic assumptions. When, for example, did the lesbian begin to want to have children? When did all women suddenly want and need children? When did children become the product of heterosexual marriage alone, and finally, the most ludicrous of all, when did the label of "unfitness" for the lesbian become synonymous with financial unfitness? This is a key element in her analysis. Yet it is also the element that reveals her ideas, Janus-like, Wyland first argues that since the American Psychiatric Association has declared homosexuality to be no longer a disease, the courts cannot label lesbians as unfit mothers on the basis of their sexual life-style. In the next breath, she states that during a child custody hearing, the burden of proof is the lesbianism of the mother, requiring her to convince the court that she will not influence her children to be gay. The tie between the lesbian and the heterosexual woman is expressed as a function of the current economic crisis, which determines custody on the basis of income.

Since Wyland gives lesbians a better explanation than that, I am appalled that she can so easily disregard the distinction between "unfitness" for the lesbian and "unfitness" for the heterosexual woman. Certainly, many lesbians and straight women are poor. The latter, however, by virtue of their heterosexuality, happen to be a constant source of income. The social notches above the lesbian when it comes to basic human rights. In case Wyland has forgotten, the courts project heterosexuality; they do not protect homosexuality. Lesbians are classified as "unfit" not because they are poor, but because they are *lesbians*.

Who is Wyland trying to convince? Does she wish to convince the straight woman with the possibility of "unfitness" will make her view the gay woman as "natural," no different from herself? Or is she trying to convince the lesbian of her own "naturalness"? I, for one, do not wish to be co-opted to heterosexuality.

By Heather Ramsey □

Frank O'Hara Poet Among Painters

Marjorie Perloff
George Braziller, 1977, \$14.50
Since his accidental death in 1966, Frank O'Hara has become a mythological creature. In so far as he is known at all it is as "aesthetic courtier" to the art world, a man who, breathlessly rushing from left to gallery to party to double-occupied bed, dashing off poems on the run and stuffing them casually into coat pockets (not always his own) or drawers full of socks and perfume.

Based partly on myth, as myths usually are, this view of O'Hara has been of great comfort and utility to admirers and detractors alike. Convinced that this mad whirl (and with painters even, not other writers) could never be conducted to the proper "seriousness" of the fabricators of The American Poetry Establishment have been content to dismiss O'Hara as a charming dilettante, a camp trivializer safely left out of their sonorously titled anthologies. Other poets, boldly re-blazing the trail O'Hara left, have taken him as their model, as if every writing can be produced with foundations and at a dash: throw in recklessly whatever you want, whatever you feel, and — voilà! — a poem.

The real Frank O'Hara, Marjorie Perloff suggests, would be irked and embarrassed by all that. A debunker of myths in his own right, the author of the *Self-Portrait Letters of an Egotist* and of himself ("made in the image of a sissy truck-driver"), he would be pained at the attention being paid to him rather than to his work. "Don't tell them what kind of a man I was," composer Morton Feldman heard O'Hara asking from the



Portrait of Frank O'Hara by Elaine de Kooning, 1963

grave in one of the more enlightened remembrances. "Did I do it? Never mind the rest."

What Marjorie Perloff does in this book, however, is to ignore the poem. She gives us the poet — the biographical bits, the friends' recollections — but only as the necessary background to the poetry itself. This she examines in detail, tracing the influences on O'Hara's style from the early impact of William Carlos Williams' "concrete" poems to the time, space, and person disjunctions of French surrealism to the snappy vitality and sense of dissolves of American movie to the later connections with movement and tension — "push-pull" — in New York abstract expressionist painting.

Perloff's chronological approach also shows O'Hara at work in most of the

standard poetic forms (ballads, sonnets, odes, etc.) and emphasizes that the characteristic "loose look" of his most celebrated work was arrived at through familiarity with, and ignorance of, formal conventions.

Poetry was serious business to O'Hara, but not as the "important utterance" carved in granite. In a rare jibe at another poet, he spoke of Robert Lowell as "a poet who is always getting him 'gal away with things that are just plain bad but you're supposed to be interested because he's supposed to be up to."

O'Hara didn't trust this mythology, one of the last vestiges of the politics of metropoetry, marches and slogans — rarely appear. It is by rendering the intimate political that Perlsky tries to achieve his aim.

The weakness of *Wrestling the Angel*

is that it is too dogged an intimacy — an intimacy that threatens to turn the reader into an outsider. This surely is a fatal weakness in a political book.

by David Mole □

Going Too Far

The Personal Chronicle of a Feminist
Robin Morgan

Random House, 1977, \$11.50

With this collection of her writing, produced over the last ten years, and connected by significant contemporary notes, we find Morgan joins Adrienne Rich and Sue Goyette as one of the brilliant feminist spokespersons of our generation. Robin Morgan's articles have always been gems but until now they were scattered. In reading this collection, we get not only a history of a movement but also history of our times seen through the eyes of a struggling, caring, revolutionary woman — a woman who dared to be radical; but more importantly, took the risk of being honest.

Near the beginning of this book, Morgan says, "The Women's Movement is a plot of women who are lesbians — and a plot of women who are virgins, heterosexuals, celibates, mothers, wives, mothers-in-law. There are all unlearning the absurd prefices to the word 'sexual' and beginning to discover, create, define ourselves as women." And throughout, Robin Morgan shares with us that unlearning, relearning and what it has meant to her to be a woman. She begins with "Letters from a Marriage," and in an ironic way this is the most revealing of the book and written as many of us will painfully recall, when all other forms of communication have broken down, are the bravest writing, for they show the author at her most vulnerable — writing unspoken words in the night.

This collection goes on to cover all the issues that women are still grappling with: the plot of the world; the male left, class, race, and sexual preference. Morgan lovingly and humanly comes to a radical feminist analysis of life — from many contradictions to fewer, to more synthesis and integration, always struggling and seeing that the process is an important, nay an integral, part of the revolution.

Writing about New Left women, she says, "Women are not the same. Radical and that being radical, I must mean Marx. Somewhere along the way, radical feminism gets missed. And it's a pity (and most irritating) to think of women sitting around in study groups reading Lenin and Mao for political direction when they might be reading Stanton, Anthony, Pankhurst, Barrett, and Stone, etc., etc.)

One of the most brilliant sections in the book is Morgan's 1974 speech "Lesbianism and Feminism."

Isn't it way past the time that we stopped setting for blaming each other, stopped blaming heterosexual women and middle class women and lesbian women and white women and any women for the structure of sexism, racism, classism, and aggression, that women are to blame because we have none of us had the power to create those structures? They are patriarchal creations, not ours.

She then speaks of a woman's right to



Robin Morgan

A Great Love (not in Hollywood terms) but a love that is committed, secure, nurturing, sensual, aesthetic, revolutionary, holy, ecstatic. To deny the need for this love is to setfe. "To deny it is to speak with the words of the real enemy."

In the most brilliant of brilliant essays, "Politics of Sado-Masochistic Feminism," Morgan attempts to understand and articulate sexual politics at its very mythic core. Regarding patriarchy, she says, "that he who has power can do what he likes, including playing at powerlessness in a manner never available to the powerless. For him it can be an experiment, a game, a fad, a fake (or even genuine) attempt to divest himself of his power, or to reinvent his new experience... because it is his choice."

In spite of the seriousness of this revolutionary subject, Robin Morgan has a sharp sense of humour and this, mixed with her poetic way of expressing herself, makes what could have been a heavy book a joy to read. Robin Morgan makes more political and emotional sense than any other writer today. In essence this is a book about freedom. Freedom — freedom to express, to be honest, to live — about a freedom in a future more revolutionary than we can contemplate.

by Sherill Cheda □

The Other Persuasion

Seymour Kleinberg

Vintage, 1977, \$4.95

In compiling this anthology, Seymour Kleinberg attempts to define the gay experience through an examination of short fiction about gay people. He says our history is hidden, but "if history is reluctant to speak, literature is not." He is right. Literature does speak. But unfortunately the voices are diverse and often repulsive.

Starting with the short stories of Marcel Proust and Gertrude Stein, Kleinberg traces the changing gay experience. He gives us a prologue to *Women in Love* suppressed by Lawrence because of its homoerotic content. Forster writes a naive fantasy of an encounter in the woods. There are pieces from the thirties by Faulkner, James Farrell and, surprisingly, Hemingway. "Mommie" by John Horne Burns is a fascinating description of the gay experience of 1944. Stories by Isherwood, Morris Murray, Tennessee Williams, Joan O'Donovan, John O'Hara, Graham Greene, and Elizabeth Taylor take us through the last twenty-five years to the final story in which Jane Rule gives us a delightful, if sentimental account of two women making their lives together.

There is no doubt that the authors all write well. Kleinberg, however, has sacrificed his own writing skill in his introduction by choosing "neophyte" writers. The famous often can write and they usually sell books. But the mere fact of their including a gay character does not mean they have something to say about being gay. Their writings have to be situated in a context; Is the gay

character central or incidental to the story? Is the writer portraying a gay perspective or a heterosexual perspective? Is the perception of being gay? Are the writers themselves gay? Even gay writers have murdered off their gay characters by the hundreds to ensure acceptability to the publisher. The dictates of straight morality inevitably distort the chronicling of our experiences. The inclusion of Ernest Hemingway in an anthology dedicated to the entire dialogue between gay men and women is inexcusable and insensitive. In an anthology thematically linked by a political objective, literary merit cannot stand alone.

The most pleasurable pieces in the book are by the gay authors. They have sympathy for the characters, and know that being gay means being a minority and an oppressed. This would have been a stronger collection if Kleinberg had trusted gay people to speak for themselves.

by John Manwaring □

Matters of Fact and Fiction

Essays, 1973-1976

Gore Vidal

Random House, 1977, \$11.50

This is the third collection of Gore Vidal's essays (*Hommage to Daniel Shays* is more or less an update of the first collection, *Rocking the Boat*). The second, *Point of View* (*Death Ship*, *Death Ship*, are essays from the sixties, and well worth reading, not only as a preface to *Matters of Fact and Fiction*, but for a refreshing reassurance that the late sixties were destined to — had to — erupt in the manner full-blown.

Matters of Fact and Fiction is split into fiction and fact halves which combine in a most interesting way. The writing and metaphor as fiction comes to resemble fact, and fact, fiction. The point maintained by Vidal is that our fiction — literature — has become in many instances fact-seeking while our politics (in this case, American personality-civil politics), which are taken to be factual, portray the fictional in illusory lies.

Vidal makes the stance of witty "reporting secretary," one who "does not wait to be dictated to, but each morning divines and redacts the general opinion."

The essays begin with a sampling of The Top Ten Best Sellers of 1973, an amazing cross-section of novelistic kitsch (with two exceptions, Mary Renault and Solzenitsyn) in which the writers are rooted not in literature but in the shallow culture from the thirties, to the sixties. These are the books which we made twenty years ago are now regarded in altogether too many circles as important aspects of what the new literates want to believe is the only significant art form of the twentieth century."

In another essay, this one on the works of Louis Auchincloss, Vidal is in fine form, both as a crusader for sexual freedom and as the wholly literary man, but here the two strands into one delicious observation: "From the beginning, Louis is a simple, good minded, gossip-prone, book devouring. In other words, a sissy by the standards of the continuing heterosexual dictatorship that has so perfectly perverted, in one way or another, just about every male in the country."

The rest of the essays on fiction, including those marvellous explications of "le dédoublement de l'écriture" of the Baucis and Célestine, we may continue to unroll the Fact-Fiction theme.

"The Master of Fact" opens in Rome in 1948 with a recollection of an earlier Vidal persona woven into the by now classic gossip critique of Tennessee Williams (whom Vidal engagingly refers to as "Glorious Bird"). This essay is so dense and rich that I feel the best commentary on it is another quote: "It hard to realize what a bad time of it Tennessee Williams' career fortunes and furies the anti-fag battalions were everywhere on the march. From the highlands of *Partisan Review* to the middle ground of *Time* magazine, envenomed attacks on real or

suspected fags never let up. A cover story on Auden was killed when the managing editor of the day was told that Auden was a fag."

The essays finish with the *Esquire* cover article from May 1975, "State of the Union," post-Watergate pensées on a cross-country lecture circuit. Vidal vitalizes the silent majority on aspects of gay law, favours the economy being one of the three penultimate points: "the law against sodomy goes back fourteen hundred years to the Emperor Justinian, who felt that there should be a law because, as everyone knew, sodomy was the principle cause of earthquake." The rest of the points are made in a common sense manner to minds softened by the decade to false personal assumptions and the potential to be messages from the media.

Vidal is not preaching to the converted, but to those who are still trying to assimilate the sixties and the aftermath of Watergate. Still, it is a delight to read, and realize, that the major author of the decade of the decade went right, even now that the primal energy has dissipated. Vidal gives us this now when it increasingly seems that we have come full circle, finding ourselves characters in a production of Boys in the Bland.

by John Forbes □

Coming Out

Wallace Hamilton

Signet, 1977, \$1.75

When Roger Thornton, an architect in his forties, recently divorced and even more recently gay, walks into a gay restaurant patronized mostly by "sedate, middle-aged" men, "cool," "magnetic," had his life gone differently, himself? The answer is that he had found a wife, had children, had a career, and been shielded from the turmoil, loneliness, and occasional violence that was probably part of the lives of everyone in the restaurant. When they had cruised the darkness of the docks, he had taken his family for vacations in New England. While they had been in the restaurant, he had laughed at fag jokes. Now, to Michael, they were "old queens," denied even the respect of the natives of their terrain, while he, an immigrant, enjoyed what should rightfully be theirs — their own younger generation.

"Yes, he has been saved. But after the convulsions of consciousness he had gone through that day, he could think of standing up in that restaurant and saying, in a loud voice, 'Yes, gentlemen, I am gay.' He had just come out, and he was too afraid to say anything more."

Later, a business partner who takes a dim view of Roger's new "room-mate" harumphs that "people do draw conclusions." Well, Roger suggests, "People can draw conclusions about anything. Like you, playing with your tie, subconscious desire for strangulation."

After a fight with his lover, he ends up at a gay baths for the first time: "Roger hung his towel, and then stood just like most other towels, but he was on the left, on the third hook from the left and entered the shower room."

Well-observed small ironies, insights, ruminations, odd flashes of a delightfully wicked sense of humour; it's these that lift *Coming Out* above the common run of popular, formula gay novels in which a thin but serviceable plot acts as a framework for a trip through the gay

subculture — a familiar device from *The Heart in Exile* to *The Front Runner*.

Before Roger Thornton can look at himself in the mirror and see a gay man, he goes through various familiar self-deceptions, including the "I'm not homosexual, it's just that the person I've fallen deeply in love with happens, totally coincidentally, to be gay." The one who wakes Roger protectively through it all is Michael, a handsome and genial young faggot "with a sangria voice" who lives in the same hotel.

"Michael was an aborigine, a noble savage, in a land where Roger barely knew the terrain and would always be an outsider. Michael was a boy to the age of history." Michael's terrain is the gay Manhattan of cluttered crash pads, back-room bars, and no visible means of support, and to Roger, the entry into the new land provides a culture-shock worthy of a squadron of anthropologists. "All very well," Roger muses, "for Mann to write his massive tragedy of Herr Prokofiev, but what about Tezio had moved him?" Roger wondered if Mann's Teutonic sonorities would have been equal to the material?

Wallace Hamilton is more than equal to the material, and it's amusing to watch him turn conventional assumptions on their heads: promiscuous as a heterosexual. Roger becomes a devout monogamist when he turns gay. His lover, Michael, is a gay man who for the first time in his ventures away from the West — which might be interpreted as Jehovah's just punishment for the unfaithful homophobe, but in fact is just a little filip to give the summary plot a leg up.

For both plot and characters are fairly rudimentary here. The main focus is on the business of coming out itself. In the process, a few important problems slide into the narrative. The first is just what in the gay world people can go back to respectability, leaving the gays to clear up the mess, or the immense need, and unsettling frailty, of gay community.

But what sticks in the mind most, after *Coming Out* has been put on the shelf, is Wallace Hamilton's own good-humoured enjoyment of life's multiple ironies. It is a happy attitude, one that could stand us all in good stead in years to come.

by Ian Young □

Cole Porter: A Biography

Charles Schwartz

Dial Press, 1977, \$11.95

Monty: A Biography

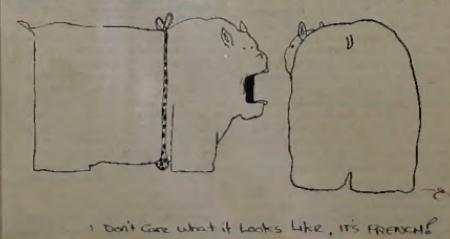
of Montgomery Clift

Robert LaGuardia

Arbor House, 1977, \$15.50

Recent show business biographies discuss for the first time the homosexual behaviour of two American entertainment figures. The splashy journalistic *Monty* by Robert LaGuardia and the more subdued *Cole Porter* by Charles Schwartz join the growing list of biographies that are bringing their subjects out of the closet.

On an obvious level Robert LaGuardia has an easy job as a biographer of Montgomery Clift. Clift was a brilliant, sexy actor who drank and drugged himself out of work and into death; it is a story that cannot help but be compelling. Indeed, one is rarely bored by La-



Guardian's book.

He has organized the biography around a central theme — a great literary device — but in the case it masses the weight of the book. The psychological problem that caused Clift to destroy himself, for LaGuardia, rooted in Clift's homosexuality, is explained in a crude Freudian analysis — Clift's relationship with his mother. Years later Monty's friend and physician, Dr. Rex Kennamer, would say, "I'm sure it can all be traced back to the mother."

That insight is offered to us on page 11, and at no other point does the author



Montgomery Clift during the filming of *Rainbow Country*.

present a more sophisticated view of Clift's troubled life. LaGuardia at times does seem to sense that his subject may be more complex than this, but he shrinks away from a deeper inter- pretation.

LaGuardia does deal extensively with Clift's sex life (not a good love it says here) but cowardly refuses to commit himself by stating his own sexual/romantic preferences.

Goddard's book is 1970 and that is no longer acceptable. It is only through his biographer that we can understand Clift, and if he succeeds in dealing in such detail with his subject's sexuality, the reader has a right to know his perspective.

Monty is the kind of book the straight press calls "sympathetic." For this gay reader, it was an alien experience.

With *Montgomery Clift*, Eric Schwartz tries for less and accomplies marginally more. His work is a more traditional biography: genealogy, early training, college years, career, and a little musical analysis all are given their due. There is no overriding thematic centre to the book, yet you do learn something of this enigmatic man. Unlike LaGuardia's, Schwartz's book is a complete package, a parapox and human depth. We see the man who goes on wild "fucking parties" to pick up burly sailors and the peevish sib who declares a young man unwanted in his house because he wears brown shoes to luncheon.

Schwartz extols Porter's marriage of companion, and the reader is left to wonder what the pressures that may have pushed the homosexual Porter into marriage. While Porter's homosexuality is not suppressed, it is dealt with peripherally. One longs to know more about the difficulties a high-society queen faced in the first half of this century. Did he have any long-term gay relationships? How did his friends feel about his homosexuality? How did he feel about it? You won't find out in this book.

It is good that both Montgomery Clift and Cole Porter are identified as homosexuals, but apart from that, both these biographies are disappointing.

by Paul F. Pearce

Theatre

Camille

Charles Ludlam
The Ridiculous Theatrical Company

Factory Lab Theatre, Toronto
Sitting on the steps of The Factory Theatre Lab with my friend Bob during the second intermission of *Camille* which is playing for a limited run:

Bob: I'll say one thing for Ludlam:

Me: Why? Because he wears a dress over his hairy chest and emotes like a pampered prima donna?

Bob: No. Because he thinks that's enough to interest an audience for over two hours.

Me: But he's right. His theatre has got guts. (Pause) You noticed how the audience watches each other as much as the actors? It's as if they need reassurance about their own response.

Bob: I think it's a case of "The Emperor's New Clothes" — only Ludlam wears ball-gowns instead of balls. Everyone knows it's wonderful, when they finally admit it's wonderful.

Me: And out of date. Shades of the Cockettes and Cycle Sluts, circa 1972. Come to think of it, *Camille* premiered around then. Perhaps it was more amusing. I can't imagine it ever being revolutionary. (Pause) Why is he the audience?

Bob: Reference to New York. Clive Barnes said you'll laugh until the tears run down your face." And The Factory tells us *Camille* received "unanimous praise from all the New York critics." We've got to like it! The Emperor's new clothes wowed the Big Apple.

Me: Five stars. What do you think? I wonder what The Factory reads? At one time, they didn't care about reviews at all, let alone American ones.

Bob: Times change. "The Home of the Canadian Playwright" fights to survive by importing passé New York fashion.

Me: And Toronto Trembles applaud with nervous eyes.

Bob: How many gays do you think are here?

Me: About fifty percent. And almost exclusively male, you notice.

Bob: Yeah. That's what amazes me. This is as relevant to my life as Flip Wilson's wigs. Give me Craig Russell any day. At least he's without pretensions. The queen who plays his ladies straight.

Me: I beg your pardon! (Pause) I think gays are here for two reasons. First, because we're desperate to see ourselves portrayed on stage. Secondly, because the straight press tells us that qualifies. But it doesn't. Either as gay



The Ridiculous Theatrical Company

theatre or good theatre. It's ridiculous, self-indulgent trivial. And it angers me that papers like *The Toronto Star* discuss it in a gay context. Not only do they attract a gay audience in the process, they perpetrate myths about gay art and life, reducing both to camp. Bob: And help to confuse our political potential as a minority. (Pause) Let's go. Will lend our support by being here.

Me: Uh, I've got to give it a full chance — so I can legitimately review it.

Bob: Shit! (Pause)

Me: Maybe we're taking this all too seriously. It's supposed to be a comedy.

Bob: Ludlam. You know what he also

says? "The things one takes seriously are one's weaknesses" — TDR No. 68, when he's dionysus?

Bob: Oh how many playwrights he's dionysus?

Me: Or how many gays?

Bob: You're right.

Me: He also says: "You are a living mess of your own ideals."

Bob: I'll meet you at the corner, after the show.

by Robert Wallace

As You Like It

Robin Phillips, director

Stratford Festival, Stratford, Ont.

Only the most sluggish will fail to recognize some of the homosocial meanings of this production of *As You Like It*. Even the Toronto Sun's McKenzie Porter, more sluggish than most, recognized where that he called the occasional "homosexual frisson."

I suspect that most viewers will recognize the putdown-gaucheness of Bob Baker's production. The critics, however, will catch at least some of the play on Rosalind's chosen name "Ganymede" — the name of the boy Jove fell in love with, abducted, dandled, they may even recognize the suggestive



Brian Bedford as Jaques in *As You Like It*.

male protectiveness of the gay crew around Charles the wrestler, and of course the possibility of male-male attraction in Rosalind's sly subplot.

But gay men, at least, will see much more. The visible gay meanings of the play, indeed, remain at the surface, while the ones that determine the quality of the entire production remain invisible to all but knowing eyes. Our eyes.

It can happen in one line. Baker plays Le Beau with such a damning repulsiveness that one wants to shout out and stop the show, "We've had enough of faggoty tops like this." But then we notice that Phillips' characterization of Le Beau is not as bad as that of Jaques, nor is it as bad as that of Le Beau. And that Baker sees it, judging it defty and movingly in his farewell to Orlando: "Hereafter, in a better world than this, I shall desire more love and knowledge of you."

The play offers us "the better world than this" that Le Beau longs for — the formulaic, the sentimental, the platitudinous and woeful, and, just as importantly, by the Duke Senior and his male "comates and brothers in exile." The tenderest scenes in the play occur when Senior and his comates are together. And the arrival of Orlando with the aged Adam enriches this tenderness — theirs is an all-male society which loves and cares for its old.

The paragon of Le Beau's wistful insight, and of the comates' touching affection, is Brian Bedford's smiling, charming, gentle-wise, wonder and wonder full Jaques. This is the triumph of Phillips' production. Jaques — not a flat, melancholic with charming set speeches, not a sourpuss, but a suave man of the world, privy to its secret

desolation and yet affectionate towards it, an outcast within, a single gay male who muses over all the follies of heterosexual wooing and the marriage trap.

Bedford's Jaques is a "queer centre" of the play. Phillips' Jaques is that of Rosalind, as when she's saying things like: "Maid's are May when they are maids, but the sky changes when they are wives," or "Men have died from time to time and worms have eaten them, but not for ever." But like Rosalind, as ever in comedy, succumbs to marriage and loses her bratty innocence in wedlock's social order. Jaques maintains his position as outsider.

Bedford is allowed to establish the mood for the whole play — the gay perspective on wooing which always seems to be the most important element in a play, in the distance, winter and rough weather. At the end, he exits to observe yet more follies in the forest — religious ones are next. The continuing male society of Senior's court surrounds the dancing wedding couples, on whom rough weather is about to fall.

The trouble is, this is gay view of the play. It is not possible to relate to the nongay audience until Phillips requires them to see it. (Male-mate touching is present here only in the wrestling scene; but at least we are spared the use of such contact to suggest malice.)

In one of Stratford's public rooms, a war memorial, a portrait of a heroic male soldier covering his face with a cloak. That's the best icon I've seen for Phillips' Stratford: heroic, but still hiding what it should be proud of. Shakespeare, if you'll pardon the pun, as closet drama.

by Michael Lynch

Books

Paperback Traffic

The book industry has suddenly realized that there is a gay market out there. It has responded by publishing massive paperback reprints of gay books. Bantam has issued the largest number of titles. They include *Rubynut*, *Jungle* by Rita Mae Brown, the *Dave Kopay* Story by Kopay and Young, Patricia Nell Warren's novel *Fancy Dancer*, Charles Reich's autobiography *Sorcerer* of *Bolinas*, *Reel and Ceiling*, a pornographic male strip covering his face with a cloak. That's the best icon I've seen for Phillips' Stratford: heroic, but still hiding what it should be proud of. Shakespeare, if you'll pardon the pun, as closet drama.

After *You're Out*, Howard Brown's posthumous book *Facial Faces, Hidden Lives* is being re-issued in a Harvest Paper. Avon is doing gay readers a service by bringing out a number of Christopher Isherwood books, beginning with *Goodbye Darkness* and *Christopher and His Kind*, and by publishing two fine novels by the American writer John Home: *Burns Out of Obscurity*, they are *The Gallerie* and *Lucifer With a Book*. You will now be able to pay less for *Androgyny* by June Singer (*Anchor paper*) and *For Money or Love: Boy Prostitution in America* by Robin Lloyd (*Bantamline paper*). The latter may be the last word on the bright lights of the Japanez murder in Toronto. And finally, for Jane Rule fans, the early novel *Desert of the Heart* will be appearing in the Vancouver paperback imprint Talonbooks. Happy reading!

Contributors

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Music

Second Michigan Women's Music Festival

August 25-28, 1977

Four camping fields, the grass short like cropped heads. An estimated 3,500 women and children — one thousand more than last year and it felt like it. Brightly, sisters wiped out on the concentration of us, the release of tension grinding from a heterosexist world.

That Friday night I cried, so long, coming those tears, Marigold Adam singing her fury song and a song dedicated to lesbian mothers. There were two girls in front of me, their mother hugging them as they trashed from the song and touching her lover with her fingertips. Sweet Honey on the Rock — "You're a woman, you're an improvising harmonica teaching us to sing sensitively when you harmonize, sing of your own pain in your own way". A festival like this exhilarates beyond any experience and pushes the fear up our throats at the terrible odds we face. "We're gonna rumble through the streets of Soweto," sang Sweet Honey, a group who took the role of bringing to our ears the voices of the women in the seriousness of liberation struggles against international patriarchy.

Late night ambling/slaggering under a full moon from singing harmonies and shu-bap shu-bap to the women's songs, protest songs past the vans and campers up to a group of naked chanting dancers around a roaring fire. After years of searching, I found myself and other chasers, and we looked along the pathways with the Quelbcoisines' band and played with the children. Another woman in a wig and an umbrella hat showed up at daycare

and we made a paradise. There were workshops on massage and spirituality as well as on song and music writing, puppetry, organizing, and newspapers. There were rock and jazz and experimental groups. It seems that once women decide to put their energy into women-oriented projects, their creativity is unleashed.

There's a new album called *Lesbian Covenant* and that's what it felt like. What else would make several hundred women soaked from the weekend sit in the dark under a canopy in the pouring rain, the splash of water being emptied from the root of our giggles and our own solidarity and joy.

We were a small audience standing in the rain during the final moments of Kay Gardner's wicca music and chanting "Isis" when Che and Angie came up to me exuberant: "Hi-Sis! "I sis!" we laughed.

by Gay Bell

Reprinted from the *Lesbian Organization of Toronto (LOOT)* Newsletter, September 1977.



Raisin and Currant

Light brown loaves
of unbleached white
and stone-ground
whole wheat flour
bursting

with sweet Greek currants
and plump sultanas.

We bake it every day at

the
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CRUST**
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1099 Yonge Street, Toronto. Just south of the Summerhill Liquor Store.

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Tapestries

Lesbian Books and Records

If you're one of a generation who was brought up on the erroneous belief that all the "really good writing" came from south of the border, or Europe, the Toronto-produced *Landscape* (1977, Women's Writing Collective, 331 Wellesley Street East, Toronto, Ontario, \$4.50) ought to change that. It's the third anthology of the Women's Writing Collective, formed "to encourage beginning women writers, to reduce the isolation of women writers, and to create opportunities for them to help each other with technical and emotional support." Support, too, in developing a framework for women's poetry which need not be patterned on male models. "Women's writing made experience patterns which, unfortunately, we have had ahausen."

"The purpose of *Landscape* was to explore the terrain of women's poetry being written in Toronto," the forward says, and the anthology which the collective produced brings together the work of sixty-five women poets with experience as diverse as the namesakes of the poems they write. The more established poets are given no more space than the new women poets, many of whom are published for the first time. The new voices are good, too, and some of them are lesbian voices. There are exciting auguries in the work of Gail Mitchell, who can write very sensitive lines like those which open "Within the Circle":

There is a stillness in the air above
our bodies

Like that breathed in very old
and sacred monasteries,
or the image patterns in "Helen Without
Troy," which reveal skill more typical of
an experienced writer than a beginner:

She nurses her loneliness
Sucking it through the straws of
her wrists

Carefully up to the throat
Where all the red rivers converge
To plan the strategy of her face

A thousand sleepless nights
Have launched the tragic wars
That plague her private history, . . .
Gail Mitchell is worth watching — she's
good and she's going places.

Susan Zimmerman's two poems, "The Androgynie" and "Ordinary
Madness," are examples of good new
womanwriting, and Heather Cadsby has
epitomized the spirit of the seventies in
"Our Abolish Presence," a unique
poem with good total qualities which
opens:

The horizon catches all journeys.
Nothing is completed.
Gays open like a woman
and we are trapped in a place
Where no bird sings at the door.
Time leaps and slants.
A cage sways up.
Nothing can leave or die.
One cannot hope to mention all the
positive qualities of these poems, but in
reading them, *Landscape* seems to
reflect a lot of first-rate talent, and
some excellently formed poetry. There
isn't space enough here to let the
authors speak for themselves. You must
read the book.

I wish I could say as much for Judy
Greenspan's *To Lesbians Everywhere*
(1976, Violet Press, P.O. Box 386, New
York, NY 10009, \$3.00), a collection of
poetry for lesbians, as the title says.
Women are the object of direct, open,
poetry dealing with a spectrum of lesbian
themes — high school lesbianism,
coming out, lesbian culture, the
movement and its conferences, lesbians
in history, what it's like to be
incarcerated, in love, out of love, and
more — an ambitious list of themes,
and that doesn't count them all. It's
good to have these subjects brought
light, and it's good to read a poet who

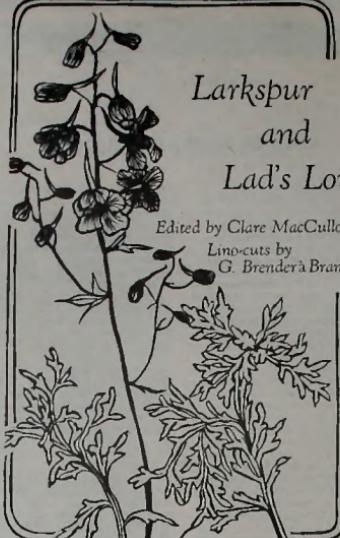
doesn't portray love and the gay
community as either utopian or sordid,
two stereotypes which we haven't
altogether dispensed with, even
amongst ourselves. Perhaps honesty is
the chief merit of the book; with the
exception of "I'm a Lesbian," "And
sometimes I feel like," and the two
poems, it is mediocre in its execution.

From the same press, Fran Winant's
Oyke Jacket (1976, \$3.00) is a better
book. It's concerned with many of the
same themes, but the poetry is more
varied, more original, and of a higher
calibre. "Yesterday," a poem using
Gertrude Stein as a persona, is
generally considered a classic. "She Was
Called Tiarra," a long poem on the
Creation in distinctly feminist terms.
Epic, wow! It's also a damn good song.
Fran Winant includes her own music for
it in *Oyke Jacket*, and music and lyrics
for three other lesbian songs.

So, with this book, you have poems,
songs, music and drawings — some of
the latter by Winant, and others by other
womanartists. Like the variety. Not all
poetry is good, but there is a variety of art
as well as words. And, by the way, the
title poem, "Oyke Jacket," is a good
summary of how lesbian consciousness
and culture have evolved since the
title's:

If you can't travel to California to hear
Judy Grahn and Pat Parker read, bring
them to you! *Olivia Records*' new disc,
Where Would We Be Without You (*Olivia*
Records, P.O. Box 70237, Los Angeles,
CA 90070, \$7.98) is a collection of
swearing, listening. I did, and I found the
poetry much more dynamic when I
could actually hear it being read as
intended by the poet. The record
contains the best of the works of both
poets. Pat Parker's range and variety are
really superb. She's one of the rare few
who can be absolutely hilarious and
serious, and succeed at both. "Pit Stop"
sounds unified as a poem and as a
drinking song when spoken in ways
that make it sound like a poem. "For
Straight Forks Who Don't Mind Gay
But Wish They weren't So Blatant" is
priceless. Judy Grahn's reading is
memorable, especially the poem
sequence "the woman in 3 pieces." Good
fun and a subtle lesson about
strength in unity to be learned from the
parable of "the many minnows." All in
all, it's a worthwhile record, one which
every lesbian ought to be proud to have.

I must also mention a collection of
stories by women, *Surf and Sand*, full
just had to say something about them.
Jamison Green's Eyes (available
through Amazon Reality Collective, P.O.
Box 95, Eugene, Oregon 97401, \$2.95)
contains stories of exceptional merit
and variety, written from a refined
feminist consciousness — one which
informs but does not intrude upon the
fiction itself. "Organic Life" is a
feminist idyll, a utopian world where
Elizabeth, the "I," and the child Caliban
(St. Peter's School's Caliban) exist in
a state of natural harmony, perfectly
happy, and perfectly free from
the restrictions of reality; it's a
charming fantasy with which the
realities of the other stories must be
juxtaposed. "Every Second Sunday"
with its concern with communication
lines and problems; "We Always Wrote
Stories," a variation on the teen-age love
story with new and unexpected
surprises; "Rose by Another Name"
portrays a woman's life in the upper-class
woman's life and with dignity, not as a
stereotype as delightfully simple and in
no way academic, although you know
you're reading an educated woman
when you read her. There's an art to that,
as there is an art to dramatizing
concepts and ideology. Very successful.



Larkspur and Lad's Love

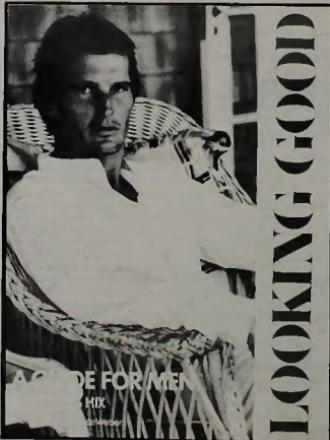
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LOOKING GOOD

The Ivory Tunnel



H and Z from gay BCs: drawings by Joe Braiman



Athol Books, 10 Athel St., Belfast, N. Ireland) reproduces some of the German socialist leader's writings on homosexuality, the Wilde trial and the German "Paragraph 175" outlawing homosexual relations. Though sympathetic to Wilde's cause, Bernstein shared many of the prevailing confusions of the time. And it is amusing now to read his offhand depreciation of Wilde's wit (he says anyone can do it).

The bunch that publishes the pamphlet, the "British & Irish Society for the Defense of Homosexuals" (it seems as confused as Bernstein) and with far less excuse: "We do not," they declare, "follow the anti-sexist movement in their demand that the law should oppose the social bias towards heterosexuality. Heterosexuality remains socially necessary and should be encouraged." The result is fairly harmless and can be tolerated — but only as long as "overpopulation" continues!

The cover of my copy of this pamphlet shows a naked youth of the type popularized by van Gogh, but other copies I've seen have lettering only, so ask for a copy with a cover boy. To continue: Edith Cox's book *Walking (\$2.50, Gay Sunshine Press, Box 4030, San Francisco 94140)* is typical of 70's gay poetry: sounds condescending and dismissive. I do not mean it to be. The openly gay literature of the post-Stonewall years has included a high proportion of very good and original writing along with the inevitable dreck, and some of Cox's work would not be out of place among the better gay poems of the time.

It is simply that both the focus and the manner of almost all the pieces here are shared widely with other contemporary poets, especially Cox. Cox employs the familiar post-Ginsberg, post-Greely conventions of style, and the school times conversations with friends, with love, with lovers, are rendered with a reticence and a retortion that make it hard to recognize, as Ron Schreiber says, "the myth of our own lives." The accessibility this gives Cox's work (and the admirable quietness and avoidance of stridency or gimmicks) must be weighed against the lack of a really distinctive and strong personal voice.

Certainly there are some memorable lines: "We're sexual entities, more different as hair turning gray," and some of the short poems of just a few words a poem a day that the result is a concentration that reminds me of Tom Meyer, or the Canadian, Robert Flanagan.

Much of the verse in Dan Dunaway Allen's *Wings of Live Children* (\$2, Ironwood Press, 260 Downey St., San Francisco 94102) is good, original and deserves to have been worked on a lot more before publication. There should be more lines like "the hungry sheep in my thumbs/ are feeding on your forehead."

Raymond Barrios' *The Devil's Apple Corps* (\$1.50, Ventura Press, Box 2268, Sunnyvale, CA 94087) is a sort of manic comic book with two main characters called Open Vidal and Hairy Hughes. Unhappily, these turn out to bear little resemblance to the famous fellows with the same names. Homemade design. Strictly for avid collectors of Vidaliana.

by Ian Young

By Her Own Admission

by Mary Jo Risher, with Gifford Guy Gibbons
hardcover \$8.95
The heartbreaking story of a mother's courtroom battle for the custody of her child — a landmark test of the rights of gay parents. Circle 2 on the order form.

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These Rule's latest novel, set in B.C., re-veals the interactions of eight vivid characters living in a rooming house, threatened with demolition. A gentle, serious comedy, overflowing with generous sex.

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Frank O'Hara: Poet Among Painters

Marjorie Perloff



Frank O'Hara

Poet Among Painters
by Marjorie Perloff
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The Ancient and other poems

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"A first collection of tough-minded, hard-surfaced and often complex poems from the Alberta lesbian poet. Ms. Crewe contributes the regular *Tapestry* column to *The Body Politic*.

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A powerful and frank homophobia and how to fight it. For gay people eager to overcome their fears and guilt. Also a great book for parents.

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Gay American History

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paper \$11.50

A comprehensive history of gay life and oppression covering more than four hundred years. Katz's documentary is a must for the understanding of our gay "roots."

Circle 8 on the order form.

GAY AMERICAN HISTORY

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A stunning collection of turbulent characters — a startling new perspective on the nation's past. A Documentary by Jonathan Katz

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RITA MAE BROWN

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edited by Karla Jay and Allen Young

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"a significant contribution to the theoretical advancement of socialism, gay liberation and feminism." A must for people interested in the early history of the movement.

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NEW THIS MONTH!

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compiled by Beth Foster

10 x 15 inches \$4.00

A 12 month wall calendar includes signs and moon signs and is illustrated with photographs taken at the Mount Pleasant, Michigan Women's Music Festival.

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The VD Book

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The Naked Civil Servant

by Alan Sillitoe

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The autobiography of "one of the most brilliant novelists of England," this book is "brilliant, full of sardonic humour and sharp spouts of wit," said the *Irish Times*.

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The Naked Civil Servant

by Alan Sillitoe

paper \$2.25

The autobiography of "one of the most brilliant novelists of England," this book is "brilliant, full of sardonic humour and sharp spouts of wit," said the *Irish Times*.

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Gifts from Pink Triangle

It's that time of year again...well, almost. Certainly not too early to be thinking about a little something for a lover or friend, or even yourself. Pink Triangle's Book Service offers a big selection at bookstore prices... (if bookstores had them.) And now you can charge your order on Charge or Mastercharge. So go on...browse.

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by Graham Jackson

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A collection of sensitive short stories by the young Canadian author and dance critic — delicate moments of revelation to zany tantalizing all from a gay sensibility.

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Christopher and His Kind

by Christopher Isherwood

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The second installment of Isherwood's autobiography. He talks candidly about gay life and loves in the Berlin of the 30s.

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Experiments in Homosexual Counselling

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paper \$7.95

Written by a gay man for anyone who gives help to those needing understanding and assistance in accepting their sexual orientation. It is a book full of unique insights into the ways we view ourselves.

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Under the Rainbow

GROWING UP GAY

by Arnie Kantrud

hardcover \$2.95

This time the "nice Jewish boy" with the difficult parents turns out to be gay. A book on the author's whole self, written with wit, intelligence, and a vast amount of gay feeling.

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Sita



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Sita

by Kate Millett

hardcover \$11.50

In a work as intimate and moving as her autobiographical *Flying*, Millett creates vivid portraits of two memorable women, lover and teacher, moving through the author's decline of their relationship.

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paper \$3.95

The latest from Canadian poet and publisher Ian Young: "his most substantial and most impressive yet."

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With Downcast Gays

by Alan Sillitoe

Self-expression

by Andrew Hodges

and David Hutter

paper \$1.35

The pioneering study on gay self-expression, this is a book — dare we say — that can change your life. The first of Pink Triangle Press' own publications.

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Edmonton

Mayoralty candidate defends gay rights

Edmonton voters are currently being lured by "milk and honey" promises in the triennial civic elections in which a mayor and councilpersons will be elected to City Council. The election will take place on October 19th.

The largest media coverage is being accorded the mayoralty race which is being dominated by four male 'big business' candidates whose programmes appear indistinguishable from each other. Neither Messrs. Purves, Dent, Decore nor incumbent Mayor Cavanagh are presenting specific programmes to Edmonton voters. Stressing empty platitudes such as 'leadership and a positive approach', these candidates, concerned only with growth and

development, have ignored or downplayed the issue of gay rights in Edmonton.

I'm going to promote the family. The *Edmonton Journal*, Edmonton's largest daily newspaper, has questioned Keene's suitability as a mayoralty candidate when his programme seems to consist solely of wanting to "injure innocent people".

Don Tapscott, Revolutionary Workers' League (RWL) candidate has consistently

defended the rights of gay people throughout the election. The socialist campaign under which he is running has wide-ranging set of gay demands, which include prohibition of discrimination against homosexual and bisexual people in civil employment, the inclusion of sexual orientation in the Alberta Bill of Rights and the Individual Rights Protection Act, and an end to discrimination against lesbians in child custody cases. The RWL also supports the reinstatement of John Damien. Damien is to speak at a public forum in

the city on October 20. Public reaction to Tapscott's gay right statements and to a gay presence in the campaign has been mixed. At a recent al candidates meeting, a lesbian woman was hissed and booed when she asked mayoralty candidates what they intended to do about the issue. The question was not even answered.

to do about gay rights. The negative tone of this meeting regarding minority rights was also indicated when a man asked a question in French and was informed by member of the audience that "we speak English only in Edmonton".

At a subsequent all-candidates meeting, a lesbian member of GATE asked Tapscott what he thought about this wanton display of homophobia by other candidates. Tapscott's defence of

A black and white portrait of a man with a mustache and short hair, looking slightly to the right of the camera.



Don Tapsco

gays rights received a solid round of applause from the 1200 audience members, and caused other candidates to flurry to the microphones denouncing Tapscott's appraisal of their attitudes toward homosexuality. Former two-term mayor Dent said that he couldn't understand what all the fuss was about because "everyone knows that homosexuals are protected by our legal system against discrimination." Audience members laughed and booted.

members laughed and boozed. The Gay Alliance Toward Equality (GATE) in Edmonton has responded to these attacks and intends to capitalize on the public support that has begun to grow for gay nights. GATE's specific objective is to receive firm commitments from all mayoralty candidates in support of gay rights and thereafter to present briefs to city hall demanding realization of campaign promises.

by Rosemary Ray

Dial a sailo

Thanks to the US Navy's public relations department, people in the naval port of Norfolk, Virginia can now enjoy a remarkable new telephone service: Dial-a-Sailor.

It is intended, says the Navy, as a means for Norfolk residents to meet and greet visiting seamen. A caller can be provided with a dinner guest, a beach companion or someone with whom to enjoy a reception event.

from GPU News

Ontario

Women cloistered for strategy rap

More than seventy women went to a Norman-style Holy Cross Retreat at Port Burwell, Ontario on Thanksgiving Weekend for "Strategy and the Women's Movement Today: A Women's Provincial Political Action Conference" sponsored by the London Women's Action Committee.
"Oh, the ironic contradictions!" —

Active Ontario Feminists getting together in the luxurious belly of the church to discuss their difficulty building a women's movement as the state becomes increasingly opposed to having that movement built," said one participant.

Mary O'Brien gave an artistically magnificent and informative speech on "Strategy and the Women's Movement: a Theoretic Overview." She looked for the philosophy of birth, she said, and

HEA

November

was interested in women in political theory. "We have no choice" she said. "If we abdicate the right of representation to the ruling class and the ruling sex, they will use it."

Sandy Steinecker spoke about strategy. "We have not made significant gains in economic areas — daycare, wages, etc., but we have built an army." But "if we don't educate that army about why they have the momentum, what it does, then lose the momentum, as we did in daycare. It is time to renew our movement, to define it with high visibility so we do not set ourselves up for co-optation. The movement was built in small units. Now we've got to make our networks work and start thinking in massive numbers."

With the exception of this, there was a general agreement that reform does not work, and workshop discussions tried to deal with forms of revolution, union organizing, civil disobedience.

As usual, there was not enough time. Once the concept of a province-wide, strategy-oriented organization came up, it was too late for women to stay and discuss it. The men, however, were, too, were "assumed" but not really considered as an important contribution to a strategy centering around reproduction. However, the conference was agreed to have been successful in terms of digging in for the long struggle.

by Gay Bell

Catalyst channels cash

Seven Canadian writers have been awarded Ontario Cultural Council grants ranging from \$200 to \$800 at the recommendation of Catalyst, a gay publishing house based in Scarborough. Ontario. The authors are Graham Jackson, Judith Crewe, Wayne McNeill, Richard Phillips, Gwilym Wilson, Pier Giorgio di Cicco and Will Attkins. □

Crackdown gone too far, CGRO, politicians protest

Opposition has begun to organize against the repressive atmosphere which grew in Toronto following the murder of 12-year-old Emanuel Jaques in July. The gay community, through the Coalition for Gay Rights in Ontario (CGRO), spoke out early. Since then, other political groups have joined against the calls for necessary measures.

On September 2, Alderman Allan Sparrow took a press conference to publicly disassociate himself from a "runaway repressive atmosphere being generated by events in the downtown core." He also specifically disassociated himself from the "repression of the gay community."

Sparrow also stated that he was "appalled" by the Ontario General and the Metro Chairmen's statements re-introducing the "notorious and thoroughly discredited" omnibus vagrancy laws. These laws, he stated, "were often abused by the police." Shortly after the Jaques murder, Attorney-General Roy McMurtry called for the re-introduction of the vagrancy laws as a way of eliminating male prostitution in Toronto. Sparrow's statement follows another, but less specific, statement by Mayor John Tory and Alderman Arthur Engstrom expressing concern that the "clean-up" of Yonge Street not infringe on the rights of any group.

The Portuguese community, which had been prominent in the calls for repressive measures, was also beginning to denounce the climate of hysteria. The September issue of the *Education Educator*, a Portuguese community publication, condemned the demonstration to 12-year-old Emanuel Jaques to the Jaques murder. The August 8 demo was extensively reported by the media because of its support for the reinstatement of the death penalty and its slogans calling for "death to all sex perverts." The *Education Educator* stated that "Ninety per cent of the Portuguese organizations did not officially support the demonstration." The article added that "capital punishment will not solve

the problem of crime in any society and it is an uncivilized way of punishing criminals who many times are the victims of the socio-political system."

In a related matter, CGRO, feeling that the media coverage contributed to the media hysteria, wrote to the *Toronto Star* and called for an end to the use of terms like "homosexual orgy" in referring to the crimes. CGRO specifically urged the *Star* to avoid a recurrence of the hysteria when the Jaques case comes to trial.

Responding to the CGRO letter, Martin Goodman, Editor-in-Chief, stated that it is the policy of the *Star* "to avoid the gratuitous use of prejudicial language. If such language forms a significant part of the trial record, however, it will, of course, be subject to reporting in the context."

Unsatisfied with this response, CGRO will be launching a formal complaint with the Ontario Press Council.

by Tom Warner □

Hamilton

Steel City updates

In late July the *Hamilton Spectator* gave our welcome to the recommendation to include gay civil rights in the Ontario Human Rights Code (OHRC). In the past two months, however, the *Spectator* has become much less homophobic.

After its break through article on Hamilton gays in late July, only two letters in opposition to the article have appeared, both from ministers. This was hardly the massive public outcry that the *Spectator* had expected. Instead, it appears that it added fuel to the OHRC of going over the head of public opinion.

On Saturday, September 10 the paper published its first unsolicited favorable news item on homosexuality. The item was about the pro-gay resolutions approved by the American Sociological Association, which declared that "homosexuals are not disproporionately represented in society's most protected children. Homosexuals do not 'recruit' persons into a life of homosexuality. The perpetuation of false stereotypes like these are harmful for all concerned."

One of McMaster Homophile Association's representatives was barred from a straight disco in the Windsor Hotel recently for passing out copies of the MHA program. The MHA has been quite successful in getting on and off campus. In August, it set up a booth during orientation week at McMaster University, and held a picnic attended by 100 gays. James Fraser of the Canadian Gay Archives spoke to the Association about the Archives and its future plans. Media activities included sending two speakers to radio station CHML 900 for an open-line program about gay issues and publishing an article in the *Student*, the magazine of Silhouette on the Jaques murder. The article was supported by a letter from the published following week.

The McMaster Film Board premiered its film *A Son of the Family*, about a young gay's coming out and subsequent fears. It took place at midnight on Friday, October 7 at the Broadway Theatre, Hamilton. Personnel from MHA took part in the film and the organization received a credit.

by Shane Oue Hee □

Halifax

Gay youth organize

Young Halifax gay men have formed a new organization, Gay Youth Halifax. It held its first meeting at the Turret Gay Community Centre on September 21.

The idea for the group came from Wendell Enman and grew out of his participation in workshops at the Saskatoon conference this summer. "We want to be a group to provide friendship, a place to come out, to talk to other gay people of our own age," said Enman. He said that the group was particularly concerned about "the legal and sexual

status" of gay youth. "You aren't going to be accepted as a gay twenty-one. We aren't going to push quickly to change that yet. It seems more important in the beginning to provide a place for young people to come out, to accept themselves before they strive to get others to accept them."

Dene Roach, a member of Gay Youth Halifax, said, "I guess the group really is a support group for young people who are quite often left out. Gay Youth will try to unite youths in this area to help them, especially in coming out, because it's so important that young gays develop healthy mental and physical attitudes. It will also try to help us adapt to the role-playing forced upon us at school."

In its own words, "Gay Youth is supposed to be young gays. You are not alone. You feel appreciated, talk with

by Robin Metcalfe □

Quebec

ADQG seeks Justice meeting

The Association pour les droits des Gai(e)s du Québec (ADQG) is calling for a meeting with Justice Minister Marc-André Bédard and Quebec Human Rights Commission President René Turberville to present them a brief on gay rights.

Entitled "The Homosexual Minority in Quebec and the Human Rights Charter," the brief highlights cases of anti-gay discrimination in employment, housing and access to public services. It underscores the absence of any protection for gay people in the Charter.

The brief concludes with recommendations that:

- The government amend the Human Rights Charter to include the term "sexual orientation" among the grounds upon which discrimination is outlawed;

- That the Human Rights Commission follow the example of the Ontario Human Rights Commission and recommend the inclusion of sexual orientation in the government's charter; and

- That the Commission undertake some research into the needs of the homosexual minority vis-à-vis human rights matters.

A copy of the brief will also be sent to all 110 members of the National Assembly in order to draw their attention to the lack of protection for the civil rights of Quebec's gay population.

Up to now, the Justice Minister has been unwilling to indicate any support for gay rights. AOGG, however, met with the Minister of Justice and the Human Rights Commission last year, and the Centre Homophile d'Aide et de Défense (CHAL) of Quebec City met with the director of the Commission's Quebec City office last July. On both occasions the Commission expressed interest in the question of gay rights.

"We hope the presentation of the brief and the October 15 gay rights demonstration in Montreal will apply more pressure on the Justice Minister and the Human Rights Commission to accept our demands," announced Ron Dayman, the co-ordinator of AOGG's civil rights committee.

by Stuart Russell □

National

Union attacks govt on security clearances

The Public Service Alliance of Canada (PSAC) has criticized the federal government's approach to security clearances for homosexuals.

PSAC is the union which represents most of the federal civil servants in Canada.

In a brief which it presented to the government earlier this year, PSAC says: "Even though nowadays society and its laws take a more liberal view of homosexuality, we have every reason to believe that homosexuals are still considered a threat." Citing the case of Barbara Thorntrow, the lesbian fired from the Armed Forces, the union said: "This approach is anything but realistic. There is no evidence that homosexuals, any more than heterosexuals, are likely to reveal state secrets as a result of seduction or blackmail." □

NGRC launches Petition 50,000

Gay groups across Canada have begun to circulate a petition calling on federal and provincial governments to add sexual orientation to their human rights legislation.

None of Canada's human rights codes now contain the words "sexual orientation" and as a result gay people have no legislative protection against discrimination.

The 43 member groups of the National Gay Rights Coalition (NGRC) decided at the last national conference to circulate a petition as the best tool to continue the struggle for the inclusion of sexual orientation. Just prior to the conference, the federal government voted down an amendment that would have added the phrase to its recently adopted Canadian Human Rights Act.

This was followed by the publication of a Gallup Poll which showed that 52% of Canadians would support the inclusion of sexual orientation in the Act while only 30% were actually opposed.

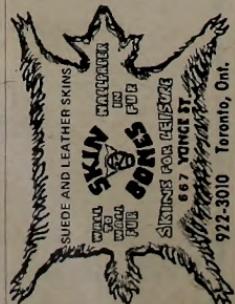
NGRC has circulated copies of the petition to each of its member groups, and has established quotas which, it is claimed, will result in a total of 50,000 signatures on the petition.

The coordinating office has set a target date of May 15, 1978 for completion of the signature drive so that the petition may be presented to the House of Commons on June 1, 1978, the first anniversary of the passage in the House of the Canadian Human Rights Act.

Each page of the petition is divided into two parts, one dealing with federal legislation and the other with legislation in that particular province. People will be asked to sign twice, once on each part. When the petitions are completed, the two parts will be split and presented to the appropriate legislative bodies.

According to the rules in Ottawa and in each of the provinces, to be "officially" presented, the petitions must be endorsed and tabled in the House of Commons, or in the legislatures, by a sitting member. NGRC will be approaching sympathetic MPs and MPFs to present the petitions on their behalf.

Groups will be circulating the petition in the gay community and unions, corporations and professionals, political organizations and social agencies. Anyone interested in signing should approach an NGRC group in his/her area. (See *The Body Politic's Community Page*, p. 27.) □



WOULD YOU LIKE TO
HELP
 OTHER GAY PEOPLE?

If you have a sincere desire to help people and can give 4 hours a week of your time, The Toronto Area Gay Phone Line is greatly in need of volunteer telephone counsellors. For full information, please phone 964-6600, or write TAG, Box 6706, Station A, Toronto, Ont., M5W 1X5.

Freedom of Speech

One of the first sounds you hear in a war is the slamming of doors. Maybe you've heard it.

CBC, the Canadian Broadcasting Corporation, doggedly refuses public service announcements from Gay organizations.

The Vancouver Sun is fighting GATE Vancouver all the way to the Supreme Court to keep the Gay section from advertising, i.e., from speaking out and for ourselves. In Toronto, in rapid

sequence, radio station Q107 accepted, then refused paid ads from *The Body Politic*, *The Globe and Mail*, "Canada's national newspaper," accepted, then refused a paid ad from Glad Day Books, the Glad Day Books people came the Rogers Cable TV scandal from the news.

Two men were arrested and two women verbally abused while posterizing. It's hard to stop us from making

posters, but if they can stop anyone from seeing them, where's freedom of speech? The media go on slandering us, the doors are closed to public parks that doesn't even have any doors, on a Gay people's festival, the Oscar Wilde Birthday Party. It had to go indoors, into rented facilities. Ah, free enterprise!

Each of these slammed and slamming doors constitutes a new battleground for Gay people. All we need is a way to get out.

Lies are often much more plausible, more appealing to reason, then reality, since the liar has the great advantage of knowing beforehand what the audience wishes or expects to hear. — *Hannah Arendt*

"All effective propaganda must be confined to a few bare necessities and then must be expressed in a few stereotyped images. The constant repetition will finally succeed in imprinting an idea upon the memory of a crowd." — *Adolph Hitler*, who knew what he was talking about. "The survival of democracy depends on the ability of large numbers of people to make realistic choices in the light of adequate information. But we are faced with a vast mass communications industry, concerned in the main with neither the truth of the false, but with the unreal, the more or less totally irrelevant... (appealing to) man's almost infinite appetite for distractions." — *Aldous Huxley*. "Few if any public reactions against... homophobia are very strong. Most are either arrested or a long time lagged by persons and factions who seldom care one way or another about sexual matters, but who have set their sights on various kinds of political gains."

— *C. A. Tripp*. Get the picture? It's just a question of knowing your enemy, isn't it?

The "mass media" are, by and large, a crock of shit. No wonder gay people working in them and up-bitterly disillusioned; they come bounding out of Journalism or Broadcasting School with a searing passion for truth and fall into dull, dull jobs, a lifetime sentence packaging other people's lies. But try and ignore them. They won't go away.

They insert themselves hugely and hypocritically into our world, between each of us, and between tenuously connected pieces of ourselves. They presume us to interpret, to "mediate" for us what we see and hear around us, far and near, even inside ourselves. They do it on such a scale and so relentlessly that they can bring us to sacrifice the evidence of our own senses and reason to their second-hand images. That's power.

"Freedom of the press rightly belongs to the people and not the publishers." — *Beland Honderich*, publisher of *The Toronto Star*. The same Star that fired a reporter two years ago for claiming publicly the paper slanted its coverage of a federal election. (This participant must have wanted the *right* to go to the *right* way, few "journalists" have proved more *right* than distortion, to say nothing of pure shit, than — yes — *Clarie Hoy*. He works so hard at vilifying Gay people that one can't help wondering: maybe he never

got over being called "Clarie." Or — but who'd want him?) The same Star also, in a statement to the Ontario Press Council, "to preserve the established freedom of the press" — freedom to ignore or make mincemeat of reality — to which several formal complaints by Gay individuals and organizations have absolutely nowhere, save, sprung from.

More freedom of the press; CBC claims to reach 97.98% of the population of Canada, it tends with its \$300 million annual budget to represent the remaining 2.3%. Five individuals, families or conglomerates own half the daily press in Canada, and control the half of the circulation. This concentration is increasing. 1975 total advertising revenue from Canadian daily papers, radio and TV: \$974,900,000. Four hundred million viewers in 90 countries received 359 episodes of the American TV western *Bonanza*, an estimated 143 million people watching, thus reinforcing the values of the Cartwright family. One minute of prime-time U.S. network television costs \$120,000 and up. (And our money isn't as good as General Foods, witness Q107 and *The Globe*.)

Who was it said? "If you want freedom of the press, you have to own one." In the media, the media outlets, the owners and managers know exactly what they're doing. They're not acting on whim. They want us, need us isolated, helpless and dependent on them for our images of the world, of each other and of ourselves. Example: a classified ad in the previous issue of *The Body Politic*. "Somewhere in Toronto, there is a gay man who is looking for a guy who could want to go to *Clarie Hoy* without *Clarie Hoy* knowing [there are, they are, and he doesn't]. I am 30 and fit that description. Discretion assured." One of Hoy's recent diatribes: "These creatures, who like to call themselves 'gay' don't identify themselves. They like to stay hidden in the closet where they only belong." Look at the ad again, can you think of a better way to seal your own closet, to surrender? Is this any way to fight a war?

But to grow and they become afraid. The community groups, so many of them, the publications, the demonstrations and the demands, so aggressive, so determined, so strong and the festivals all threaten to link us to define us in terms, to make clearer our people-hood, our growing sense of community, and most dangerous to them, our growing power. So the doors slam, the undeclared war escalates. One of the most effective forces in the Parti Quebecois campaign for power was the media. They were working inside the major media, especially the French language CBC television and radio networks. Gay people have the media (along with most everything else) much more thoroughly infiltrated, in a purely statistical sense, than the PQ did, we run or have significant influence in most of the major outlets in North America. (Source: the people being interviewed at the *Body Politic* presented in the media know it, at least in the general meaning — many of the people doing it, or allowing it to be done.) So what does it get us? Bad press. The rationalizations from inside the castle are infinite, some very elegant (these people make their living, remember, distorting — excuse me, interpreting — reality.)

It's about time we started naming names! All's fair, they say, in love and war. A fantastic story waits to be told about the publisher of a major western daily newspaper, another about a Toronto daily editor's late night taxi rides. Volumes of them.

We know who the enemies are; we need to be much clearer about who the friends are.

Franz Fanon: "Every onlooker is either a coward or a traitor." Or both.

by Michael Riordon □



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Andrew and his tribe

by Ed Jackson

The title: *With Downcast Gays*.

The subtitle: Aspects of Homosexual Self-Oppression.

The authors: Andrew Hodges and David Hutter.

Typical quote: "The final stage of self-oppresion is saying — and believing — 'I am not oppressed...'"

We thought you'd like to know a bit more about it. And them.

Yes, self-interest. *With Downcast Gays* is the first book to roll off the presses from the Pink Triangle Press. The Body Politic's publishing parent. More self-interest? — WDG is the kind of book that hits us hard: it was fierce and clear. It was unhesitant, it spoke with hammer-like precision of kinds of things we were fuzzily moving towards ourselves. It was the kind of book you would have given to friends if it hadn't meant parting with your only copy. It was the kind of book that called E.M. Forster a traitor:

E.M. Forster is a classic example of the person who is widely known in the sophisticated gay community as a homosexual, and whose name is added with pride to the list of famous names that gay people so eagerly make. Since all such lists are apologetic, they are all self-oppresive, but in this case there is a particular irony.

Throughout his life Forster betrayed other gay people by posing as a heterosexual. He was always fighting with our oppressors. *Maureen*, the novel which could have helped us find courage and self-esteem, he only allowed to be published after his death, thereby confirming belief in the secret and disgraceful nature of homosexuality. What other minority is so sure in shame and self-oppresion as to be proud of a traitor.

With Downcast Gays may unsettle. It may anger. Or it may push that final internal button marked "yes to action." Above all, it may bring more people to full awareness that there is a transplanted enemy within that needs to be rooted out.

The authors speak to those gay women and men who continue to resist

the messages of gay liberation and yet feel that something is out of whack with how they relate to the rest of the world. They address gay activists whose struggles to mobilize their sisters and brothers are thwarted by a stubborn shadow they are too impatient to understand.

Andrew Hodges recently visited Toronto and we took the opportunity to talk to him about WDG and its publishing history. Andrew, a mathematician by profession, is a slim, tousle-headed man with a gently distracted air. The critical response to WDG has not yet come. Andrew began our talk with words of encouragement: "I'm pleased WDG is being printed in Toronto, and I started it made an impact on the Canadian movement that didn't happen elsewhere. I hope it will be just a beginning for Pink Triangle Press."

With *Downcast Gays* was first published in London, England by Pomegranate Press in 1972. Within two years its first edition, completely financed by the authors themselves, sold out. Andrew's reputation had rarely reached North America. WDG has been translated into Swedish and Italian and was the inspiration for a successful play, *Mr. X*, which the Gay Sweatshop acting company toured widely in the U.K. Whatever popularity WDG did have in North America came from the enthusiasm of the Canadian movement. It was a book which had been widely associated with The Body Politic. Andrew admits the fact, the sort of book which we wished to eventually publish ourselves. It so happened that at the same time Pink Triangle Press was searching for a first manuscript, Hodges and Hutter were also looking for a press to reprint their work. (They had decided they were not willing themselves to take on the trials of distribution again.) We struck a happy financial arrangement, and WDG was reborn.

Andrew is insistent upon one point: The writing of *With Downcast Gays* was completely a collective effort. He first met David Hutter, a professional artist, in 1971. They worked with others from the London Gay Liberation Front's

Counter Psychiatry group to produce the booklet *Psychiatry and the Homosexual*, which was published in March of 1973. That book ended with a brief note of thanks to the London group and it was David Hutter's idea that the two of them continue to work together on a book. Thus began a full year of close collaboration as the book was written and rewritten. "There was not a sentence we did not go over together," Andrew claims. It shows. One of the strengths of WDG is its brevity and clarity of language.

Hutter and Hodges have been taken to task by gay activists for criticizing other gay activists. They believe in the social conditions which create gay oppression. Andrew considers this an important matter to clarity. He will never deny the power of social oppression and points out a key sentence in the introduction which acknowledges this conviction: "We hope that one thing will glimmer through this criticism of our fellow homosexuals: that since self-oppresion is the dominant social condition, our criticism is only a pale shadow of that which we feel towards those who have trapping us into doing their work for them." While Andrew is convinced that basic social change is absolutely necessary, he is equally sure that it cannot be achieved without a consideration of the role of self-oppresion.

Freely writers of pioneering books, in an effort to make their case clearly, overstate it and feel the need later to retract or modify. I asked Andrew how he felt about WDG being reissued.

"It's good to know that it's still alive after three years and that people are still drawing life from it. I wouldn't retract anything."

He would, however, elaborate on sections of it in light of recent developments in the gay movement. The notion of "gay community" was left too vague. For example, he currently feels that we have yet to clarify and analyse the concept. Andrew would also not write about lesbians and gay men in the same way. An understanding of why

distinctions are important simply did not exist at the time and it could not be set right by mere tinkering (Hodges has since written on the topic: see "Divided We Stand," *TPP*, p. 29).

Andrew has had a unique first hand opportunity to view the gay movement as an international struggle. Besides his intense involvement in London gay liberation, he has been a frequent visitor to Toronto and recently spent part of a year doing mathematical research at Syracuse University in New York State. He was instrumental in starting a gay group in Syracuse and attributes some of his success to the lessons he learned involving WDG.

It's easy to forget that Andrew is a mathematician, and known to be a good one. Although I presume he must spend many heady hours theorizing about the mysteries of relativity, I have never heard him talk about it. He admits that mathematics is a polar opposite from gay liberation and is convinced that a new project he is just launching will combine the two worlds in a way that is not yet conceivable.

Andrew has had an offer accepted from an English publishing company to write the biography of Alan Turing, mathematician, homosexual. Turing was one of the inventors of the computer and did crucial work in Allied Intelligence during and after World War II. He died in somewhat mysterious circumstances in 1954. Andrew is interested in exploring the social and political backdrop against which Turing worked. What role did he play: gay life during the war and the early 50's witch-hunts. He feels this background is crucial to an understanding of Turing the homosexual.

Andrew's actions have been motivated throughout by a genuine dedication to the goals of our political movement. His tough criticism of other homosexuals springs from a fierce love of and faith in the strength of his "kind," his "tribe." His contributions hint at what gay people working collectively can accomplish.

*Those interested in purchasing *With Downcast Gays* should turn to page 6.*

CLASSIFIED

FRIENDS

INTELLIGENT, AFFECTIONATE, sincere gay woman seeks same for friendship, or one to one relationship, if suited. Toronto and area. Drawer 865.

SUDSBURY **FACE** 27, attractive, lonely, open-minded, sensitive, sexual. Enjoys people, reading, dancing, music. Want to have a sensible, caring relationship. Ontario/Montreal area, especially Northern Ontario. Must be feminine, attractive. Photo appreciated. Can exchange visits. Drawer 869.

VANCOUVER

SUPER ATTRACTIVE young woman seeks same. I'm bright, serious, caring, strong, adventurous. 20 to 25, seeking someone feminine and charming, who want an exciting, warm and honest relationship. Photo please. Marie. Box 66955, Vancouver B.C.

GAY CANADIAN WOMEN can safely meet others through an International publication. The Whistler Well. P.O. Box 664, Novato, CA 94947, USA.

FRIENDS

TORONTO

MARRIED, LATE 30's seeks lover to 50, well-endowed, straight-looking and sincere. All you need is love. Phone number and photo if possible. Will reply to all. Write Drawer 871.

SPANKING FUN for young guys. If you are 20 to 26, have smooth buns and would like to join imaginative 24 year old in mutual light spankings, send photo. Drawer 872.

IS THERE ANYONE OUT THERE who doesn't like oral sex. I am a 20 year old man, who gets off on general masturbation only. But also likes kissing and generally being affectionate. Photo and phone. Box 873.

TALL HEAVY 30 YEAR OLD MAN wants to meet others. Own apartment. Nothing kinky. Drawer 834.

ACTIVE MAN, 5'11", 170 lbs. brown hair, blue eyes, athletic, muscular, built, man with a mustache for good lines. Phone 762-4906.

MALE 23, WEST HUNG, reasonably attractive, seeks other with whom I can talk on counters. Must be between 18 and 26, non-smoker (preferred), medium or slim build, discreet. TV's welcome. Photo and phone number appreciated. Drawer 835.

TORONTO MALE 31, university grad, attractive, affectionate. I seek the sincere companionship of socially-oriented gays with the possibility of a permanent relationship. I enjoy sports, travel, intelligent discussion and debate, beautifully produced movies, and contemporary and classical music! Discretion is mandatory. I look forward to hearing from you! All correspondence will be fully acknowledged. Drawer 835.

GRAD STUDENT MALE early 30's seeks emotionally mature companion. I am 5'10", 170 lbs. I am totally honest. I am sincere, capable of really caring about others. I like music, cinema, books, jogging, sex and just plain fun. I am recently out and bars are welcome to have fun. Drawer 835.

MASCULINE SOUTH AMERICAN GUY 24, 6'6, 160 lbs, seeks guys for good times and possibly relationship with right one. Varied interests. Phone number and photo appreciated. All will be answered. Drawer 837.

Your
Return
Address

Drawer No.

The Body Politic
Box 7289
Station A
Toronto, ON
M5W 1X9

Phone
Stamp
Here

How to Address a Reply
To THE BODY POLITIC

The 2ATE Dances Sat. October 15 and Sat. October 29. The Church Street Community Centre, 519 Church Street, above Wellesley. 591. Licenced. For more information call 964-0149 or 465-3827. Or write to G.A.T.E. at 193 Carlton Street, Toronto, Ontario.

WELL ENDOWED, MALE enjoys meeting. Want semi-erotic relationship or casual. Prayer bisexuals but will answer all, anywhere. Drawer 838.

OBEYED MALE HAG mid-40s, 5'8", 165 lbs. I wish to meet a discreet. Would like to meet several domineering gay males under 22. Replies fully confidential. Short resume and photo. Box 839.

MALE 30 pleasant appearance, university educated, open-minded, uninhibited bisexual seeks older experienced friend who is in search of a long-term relationship. Photo appreciated. Drawer 840.

ATTRACTIVE MALE 38 (book 32), tall, slim body building, logging, callisthenics, disco dancing, classical dancing, team sports, etc. Want young male students, 18 to 22, attractive, slim, smooth, handsome, for discreet sex relationship. Friendship, dancing, weekends. Own apt, downtown. Europeans welcome. Drawer 841.

VERSATILE TRANSEVESTITE 28 seeks similar or those interested therein for good times and tried and tested. All answered. Drawer 842.

MALE HEART 28, 5'11", 170 lbs. OPEN if you're looking for a partner, I might be your man. I am not afraid of affection and an exciting understanding, being creative individual. My goal is being happy. Mutual growth and development relationship assured. Drawer 843.

923-1791 PUTS YOU IN TOUCH WITH CHRISTOPHER who has varied interests and both perceptive and pleasant. Find out more.

LOVELY GAY MALE 27 needs well-educated male over 55 for friendship and more if possible. Character assured and expect more. Drawer 844.

GAY MEN WANT TO MEET other gay couples into家庭, tents, skis, bikes, music, theatre, boogie. No drugs or sex. Drawer 845.

LIVING AT HOME? Under 27. Want to live with a male and eat evening fun? I am 26, 5'10", 170 lbs, masculine, brown hair, blue eyes, non-hairy, warm, affectionate, love, loving white male like all types of music, movies, theatre, dining, dancing, sports, etc. Looking for young partner for afternoons and evenings out and fun times. Discretion guaranteed. Teenagers and new gays welcome. Write in confidence to Michael, Box 1010, Station A, Toronto.

GOOD-LOOKING, INTELLIGENT MALE 27, 5'7", slim build, masculine, intelligent, straight manner and considerate. Wishes to meet young gay male for possible long-term relationship. If you're trimmed, muscular, intelligent, 57+ or taller, please write with your phone number. Photo appreciated. Drawer 846.

MALE 27, 5'10", 170 lbs, well-built, easy to get along with, good heart things including sex. Would like to find someone to come and share large bachelor apt photo would be appreciated, preferably nude. 63 Roehampton, c/o Apt 15A, Toronto, Ontario, M4P 1R1.

I'M ABSOLUTELY NOT possessive, but would like to try co-operative life with stable male companion with mutual respect for freedom and privacy. I'm 27, 5'7", 135 lbs, average height, looking, Japanese male, athletic, cultured, well-travelled. Not aggressive type, but sensitive and intelligent. Photo appreciated. Drawer 851.

PROFESSIONAL MALE 40, 6'1", 185 lbs. I wish to meet others in Georgian Bay and am interested in spending week-ends at my country house. I'm a swimming, swimming, and also enjoy classical music and opera. Discretion assured. Photo and phone number appreciated. Drawer 854.

RETIREMENT PROFESSIONAL 61 1/2, 5'8", 165 lbs. I am a vigorous, good-looking, straight-up guy who wants to meet discreet, married or single men, 25 to 55, physically attractive, who share my interests. Enjoy travel, have passion for golf, tennis, swimming, and beauty help available in return. Please write including phone number to Don at drawer 855.

MALE TRANSEVESTITE 22 new to drag scene, wishes to meet others for exchange of techniques and activities. Openness, personal and beauty help available in return. Please write including phone number to Don at drawer 856.

NEW TO GAY LIFE Discreet, straight-appearing, sincere, varied interests, social drinker, smoker, seek friends under 35. Not interested in permanent relationship. No B.M.S. or S.M. I am a B.M. and S.M. I am a drug-free real people and true friend. Photo appreciated. Drawer 857.

SINCERE, ATTRACTIVE, SLIM, youthful, blonde, 31, 125 lbs, green eyes, with wide interests including swimming, canoeing and into physical fitness, wishes to meet discreet, married or single man, similar from well-defined, warm, imaginative guy 22 to 35 for enjoyment and possible relationship. Drawer 858.

NEWLY ATTRACTIVE 26 YEAR OLD MALE artist seeks companion of intelligent, attractive, masculine man aged 26 to 30 with an interest in the arts and loves to travel. Photo appreciated. Drawer 859.

ATTRACTIVE, TOGETHER, AND totally without inhibitions 26, 6'6, 190 lbs, like lingerie, PVC, etc. Seeks kinky friends any sex, preference not necessary. Box 860.

PROFESSIONAL AGE 33, good-looking, 5'11", 155 lbs, muscular very discreet, seeks same. Interests include bicycling, cross-country skiing, theatre, and travel. Drawer 861.

SLAVE 27 and up. Good shape and figure. Slim very well-built docile and experienced into full servitude and domination especially VA SPIN. We are in the city, AD no. 207 on north side. Box 862.

CHICKEN WRESTLER 18, 6', 155 lbs. good-looking, bold, smooth, slim, but muscular. Seeks young, well-built guy to add matchmaker also. Drawer 863.

OUR CLASSIFIED RATES are cheap and you can reach gay people right across Canada. Try a classified!

Is Sex Detachable?
One of the most controversial sexual topics puts all its classified ads in a put-out section.

Promiscuity because there's something embarrassing about it. Something you don't want your straight friends to know.

We don't find anything embarrassing about gay people wanting to meet each other — for sex or for socializing. There's a broad range of shared activities. Having sex with each other is a crucial part of gay community, as is political action, etc.

It's a dangerous period for us to detach our sexual activities from the rest of our lives. That's what our enemies and exploiters want us to do.

So here's ads a pullout, we'd be pulling out if the gay liberation struggle.

Which we're not about to do.

3 WAYS ? Imaginative and uninhibited ? Two straight-looking guys who are not interested in you. You are 18 to 40, good body, no hangups. We have in mind occasional diversions for the long winter nights ahead. Photo and phone and photo answered first but will get to all. Drawer 864.

ONE MORE SLAVE NEEDED. Master 23 has 20 year-old slave; seeks for one other slave for full servitude. Cops welcome, picture appreciated. You sell my limb and soul to the Northwest Ontario slave. Drawer 877.

GALE 25, 5'8", ATTRACTIVE. Likes movies, theatre, would like to meet other guys from 25-35. Drawer 878.

ONTARIO WIDOWER interested in meeting someone, preferably widower also, aged 45 and up. After happy marriage, find sexual attraction turning to none. Consider experience, or learning from the beginner, or learning from more experienced. Standard only. No kids. Particularly interested in trying. 69. Seeking casual, occasional sexual encounters which could include some travel together, theatre, dining, etc. Drawer 880.

Classified Ad Form

Conditions

All ads must be prepaid by money order or cheque. Do not send cash through the mail! The Body Politic reserves the right of refusal. Late copy held over for the next issue.

Copy date for next issue December / January — November 8 February Issue — January 4

Rates

Individuals: 10 cents per word, minimum \$2.00.

Businesses: 30 cents per word. Minimum \$6.00.

Box numbers: We will assign you a box number and forward your mail once a week for \$1.00 per ad per issue.

Repeats: There are no discounts for repeating classifieds.

Publication Information

Box number required

Enclose \$ for no issues

Name

Address

Print your ad below in block letters, one word in each box.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
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BP, BOX 7289, STN A, TORONTO M5W 1X9

For office use only



CLASSIFIED

ATTRACTIVE MALE 29, European, well-trained house/men (mid), looking for permanent relationship with gay, single or couple over 25. Will relocate if convenient. Drawer 862.

WELL-BUILT, ATTRACTIVE athletic, mid, 23 years old, not into gay contacts. Seeking similar contacts. Clean-shaving and on butch side. In Oakville/Mississauga area. Drawer 866.

MALE 30, 5'9", 135 lbs. dark hair and eyes, young good looks. Seeks masculine appearing guy 30 to 45 for sex and friendship in Ottawa or Hull. Photo appreciated. Drawer 870.

OTTAWA

MALE 20, 5'8", 130 lbs interested in meeting straight-appearing friends 20-40 for friendship, movies dances, etc. whatever! All replies answered. Discretion assured. Drawer 875.

MALE 25, 5'7", 146 lbs. dark hair, bald, hairy, not a stud, but a smooth guy. Seeks a suitable, sensitive artist. Interests include: movies, dancing, theater, books, cooking for more than one, walking, jogging, etc. Lots of room for imagination. 27-35 years old. Straight-appearing man. Object: friendship leading to an intimate relationship. Photo appreciated, all replies strictly confidential. Drawer 880.

MONTIBA

RIDING MOUNTAIN NATIONAL PARK Recent job transfer has left me isolated in a small community outside my natural habitat in which case I am that much more lonely. An 25, good-looking, masculine but versatile. Let's get together for some good times. Discretion assured. Drawer 874.

WINNIPEG, MB

SINGLE MALE 34, 5'9", 145 lbs, would like to meet other single gay males in Winnipeg area. Ages 21 to 43. Please phone 774-5018. If no answer, please write: Michael Brown, 100 St. and 2nd floor, Winnipeg, Manitoba, R3B 1L2. When writing please send a photo with phone number.

MALE SCORPIO, 20, 5'6", 120 lbs. New to town, 21 years old, good-looking, honest, clean with many interests. Seeks guy 18 to 22 in similar situation. Willing to rent right away. Photo appreciated. Confidential. Rent cheap. Photo only. Photo only number appreciated. All answered immediately. Drawer 862.

MONTREAL

NEED SOMEONE TO LIVE IN in rural setting on Ontario/Quebec border. Hour drive from Montreal. Younger person with own transportation preferred. Ideal for John Abbott or Macdonald College student. Drawer 884.

BEGINNING TRANSVESTITE, age 32 would like to meet other gay men. I am 5'8", 145 lbs, 35 years old. I have good social, friendly, Enjoy quiet get-togethers and relaxed atmospheres. Not interested in S&M or "Hunting" drag scene. Want to make new friends. Can travel throughout Maritime area only. Drawer 865.

ALBERTA
GYA MALE, MIDDLE-AGED, BALD, plump, not bad looking, likes cooking for some old-fashioned cushion. Passive. Not into SM. BO. Discretion a must. Drawer 885.

REGINA, SK
YOUNG GUY 21 LIBRA, Sagittarius rising, very intelligent, leader of horsemen, interested in animal real people, likes pen pals, friends and nooky, 5'8", 146 lbs, handsome, Scottish and German background. Not into violence or cruelty. TLC will do. Love to hear from some nice people. Drawer 885.

VICTORIA, BC
GAY WHITE ARIAN MALE recent to Victoria, 24, considered GDLKG (has modelled), seeks single males 20 to 28 for quiet, normal friendly and normal relationship. Photo and letter please. Drawer 886.

LONDON, ONT.
MALE 30's, 5'3", 135 LBS. Masculine, honest, discreet, with varied interests. Likes to go to the beach with attractive, self-loving person under 25 yrs. Sincere replies only. Photo appreciated. Drawer 886.

BALTIMORE, MARYLAND
WM. 36, living in Maryland wants friend(s) of big, husky Canaries to 45. Photo please. Drawer 886.

Why Are You Piecing This Ad?
Obviously, eh? To impress friends with your sexiness.

Agreed. But maybe there's another reason, equally important, less obvious. Because an anti-gay society is the last place we'd keep us from meeting each other. Except perhaps in the cities, we have few means of access to gay community. Even in the cities, however, we're often exploited by people who exploit the very gays they "serve".

One goal of the gay liberation project is to provide a non-exploitative means of building gay community.

Gay friends. And fighting anti-gay forces that constrain us.



MONTREAL, PQ

MALE, 25, STUDENT, FRENCH into writing, art, biking, photo. Love music. Love brains. One of the two would be okay. Drawer 887.

CALGARY, AB

MALE 41, looking for lover. An versatile but prefer active role. Interested in theatre, music, camping. Prefer same age or younger. Drawer 887.

SUBURB

MALE, 25, 120 LBS. LOOKING for friend willing to share a part of life with me. Enjoy music, theatre, conversations, travel, skating, walking and dancing. Ready to relocate to meet who is honest, stable, secure and myself. Will answer all. Photo welcome. Drawer 887.

ST. JOHN, NB

DOES ANYONE understand the difference between gay and gay? We are without gay groups, clubs, etc. Let's learn of others who would be interested in getting together for possible club or something. I am 21, 5'8", 145 lbs, 21 years old. So we can meet together and make new friends in our own circles. Let's make the gay presence felt throughout our province and let all know that we are here. Let's do it with confidence to 10 - P.O. Box 7004, Stn A, St. John, NB, E2L 4MC.

MONCTON, NB

BEGINNING TRANSVESTITE, age 32 would like to meet other gay men. I am 5'8", 145 lbs, 35 years old. I have good social, friendly, Enjoy quiet get-togethers and relaxed atmospheres. Not interested in S&M or "Hunting" drag scene. Want to make new friends. Can travel throughout Maritime area only. Drawer 865.

SASKATOON

YOUNG GAY PROFESSIONAL seeks guy to share large duplex in Saskatoon, Saskatchewan. Photo and phone number exchanged. Drawer 770.

WORK

HALIFAX
YOUNG CARPENTER with an eye for the decorative will work for you. Excellent references. Halifax and south shore area. 857-9547. Bob.

TORONTO

MALE UNIVERSITY GRAD 23 wants employment. Administrative and organizational experience. Prefer arts oriented position. Energic, ambitious, hardworking. References are available. (Degree in Arts) David.

I AM 18, A STUDENT and would like to work full or part time this fall. I have experience in many areas of work (day care, kitchen work, teaching, office work) but no college or university level academic qualifications. Would like to work in a creative or organizational capacity. Call Hoddy 755-5092.

HATE PAINTING, DECORATING, cleaning, painting, odd or dirty jobs? If possible, I am a young man will perform my job efficiently and at low cost. Each job receives a personal touch. Callers. Need a reliable man to handle your personal needs. Are you're male? Only experienced and bondable. References supplied. Complimentary consultation. Call David at 486-0530.

W.H. BOY PORTER for a 1/2 hour, no pay, free coffee, kiss, laughs. Call 563-6322. Rice or Girard.

HOMES

TORONTO

NON-SMOKER, MALE OR FEMALE wanted to share 2 bdrm apt. Bathrooms on Eglinton. \$120 per month. Call 787-2768.

GAY GUYS, Rooms, Tails apartments. Furnished and unfurnished. Same area. Phone 204 or Norm 922-4961 or 469-2507. **AVENUE ROAD AT LAWRENCE**, Young man has fully furnished 2 dorm apt to share. Rent \$200 per month. Serious enquiries only. 783-8315.

MALE 23, brown hair, blue eyes, good looks, would like to share a dorm room or 25+ roommate. I am looking for someone interested in good times as well as sharing living expenses. I dig disco. Call 787-2768. **HOME AWAY FROM HOME**, Male 29, has a 2 bdrm flat to share with same. Extra bdrm unfurnished. Rent \$120 plus utilities (gas and hydro). Call 787-2768. **100 BAY ST. ON TUESDAY**, 2 bdrm, subway. Phone 600-3012 or 494-1070.

RELIABLE ROOMMATE WANTED Young man 2 bdrm apt. 2 bdrm apt. with part of house with lease.

Looking for fun-loving, responsible roommate. Beaches area. Gerard and Coxwell. Condominium to TTC. All male people in house. Only serious need apply. Phone Bill at 463-7997.

MALE 23, 6'6", 146 lbs, seeks roommate to find a place to live. Temporary accommodation possible if necessary. 901-6013.

MALE COUPLE, MID-20's, seek quiet, intelligent, responsible 3rd roommate. Rent to be split. Own room. Professional or graduate student preferred. \$225/month or lesser amount. Call 787-2768. **EXTRA HOUSEHOLD**, 92-2964-Evening. **HOME COMPANION/LOVER SOUGHT** by attractive professional man. For room and board. I am 21, 5'8", 145 lbs. I would be intelligent and attractive. Can hold regular job or attend school at same time. Call 492-3464.

WINNIPEG MANITOBA 25, 5'8", 145 lbs, seeks 2 bdrm furnished home. Rent free. split food and utilities \$50/50. Occasional dog walking and plant watering when owner away. I enjoy cooking, reading, writing, chess, cards, and general cooking. Can stand cigarette smoke, but love malt scotch. Would prefer similar hedonist/satyrlike. Drawer 817.

CAVENDISH, PEI 25, 5'8", 145 lbs, 2 bdrm furnished home. Rent free. split food and utilities \$50/50. Occasional dog walking and plant watering when owner away. I enjoy cooking, reading, chess, cards, and general cooking. Can stand cigarette smoke, but love malt scotch. Would prefer similar hedonist/satyrlike. Drawer 817.

HAVE TRUCK, WILL TRAVEL I will do anything, anywhere. Reasonable rates. Phone Rick at 961-5743.

FOOD FOR THOSE WHO APPRECIATE SOMETHING SPECIAL photos taken. Color & B/W. 35mm only. Always discreet. Call Bob 466-3827.

ANTIQUE FURNITURE REFINISHED All furniture hand striped. Price 40% less. Call 466-3827.

TRAVEL **FOR FORT LAUDERDALE** **BELA MAR VACATION MOTEL** 301 N Ocean Blvd., Ft. Lauderdale, Florida 33308. A friendly and informal atmosphere. Clean, comfortable rooms. \$35.00 daily. Kitchen apartments \$40.00 daily. Maid service, air conditioning, TV, pool, White phone. (305) 566-4375.

OTHER **GAY COMMUNITY CENTRE**, East 27th Street, Tel Aviv, Israel. Tel Aviv, 94705. 454-9292. We have variety of activities for gay women and men. space is also available for use by gay individuals, groups, etc.

LAWLINE **A TELEPHONE LEGAL INFORMATION AND REFERRAL SERVICE** sponsored by the Students' Legal Society of the University of Toronto Law School under a grant from the Federal Department of Justice. Mon through Fri, 10 am-5 pm. Tel. 416-978-7293. \$5.00. Call 466-3827.

READING **1978 WOMEN'S FESTIVAL CALENDAR** \$4.00 each. Call 466-3827.

YOUNG GAY **FOR YOU** **THAT GAYS SHOULD SUPPORT OTHER GAYS**, write to me stating what goods and services you have to offer. I shall be discreet, respect your confidence, and probably give you some business. If you do not want your name to others, only with your permission. Resident north-east Toronto, Drawer 857.

FREE J/O STORY graphically illustrated. Other information. Brian Dunn, 324 Avenue 0 South, Sasquatch, SASK. S7M 2B8.



TYPED WANTED BY DOWNTOWN

professional local for student. Part time. Days, evenings, weekends, to suit. Reasonable accuracy and speed. Responsible and discreet. \$100 per hour. Rate in accordance with skills, not less than \$3.00. Strictly business.

This is second time of asking. Got to attend to last month's ad. Dismissed, but still hopeful. Drawer 881.

BUSINESS

GAY LITERATURE Glad Day Bookshop, 4 Collier Street, Toronto. The complete gay bookshop. New catalogue 25¢.

TORONTO

TELEVISION REPAIR SERVICE. Stereo, sound systems, tape equipment also repaired. Home service. Call 466-3827.

COLLAGES, MALE PICS, good selection of ready-made drawings. \$10/each. Send your material. Drawings \$10.00. Drawings \$10.00.

SPECIAL FILMS DEVELOPED, special photographs taken. Color & B/W. 35mm only. Always discreet. Call Bob 466-3827.

ANTIQUE FURNITURE REFINISHED All furniture hand striped. Price 40% less. Call 466-3827.

HAVE TRUCK, WILL TRAVEL I will do anything, anywhere. Reasonable rates. Phone Rick at 961-5743.

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READING **1978 WOMEN'S FESTIVAL CALENDAR** \$4.00 each. Call 466-3827.

YOUNG GAY **FOR YOU** **THAT GAYS SHOULD SUPPORT OTHER GAYS**, write to me stating what goods and services you have to offer. I shall be discreet, respect your confidence, and probably give you some business. If you do not want your name to others, only with your permission. Resident north-east Toronto, Drawer 857.

FREE J/O STORY graphically illustrated. Other information. Brian Dunn, 324 Avenue 0 South, Sasquatch, SASK. S7M 2B8.

LETTERS **VERY INTELLIGENT**, well-educated black male, 28, presently confined to prison with 3 yrs to serve before release. Would like to hear from honest, sincere people who are interested in establishing a possible good friendship. Looks, age, color, status quo is not important. An interest in sports, book-keeping, and business administration, now studying and preparing for a new life once released. Would like to attend to last month's ad. Dismissed, but still hopeful. Drawer 881.

PRISONER REQUESTS **CORRESPONDENCE**, 24 years old, Caus. and lonely. Write Linda Holley, 143-5431, P.O. Box 45993, Lucasville, Ohio, USA, 45629.

MALE, 40, interested in corresponding with males in North America. Varied interests. Draw 880.

QUIET, CONTENTED, 17 years of age. Interested in Baroque music, organ, singing, writing, theater, good food, good company. Likes to travel and spend time with anyone who likes to learn more about themselves and someone else. Write Jeff Woltz, RR 1, Puslinch, Ontario, NOB 2J0.

TRAVEL **FOR FORT LAUDERDALE** **BELA MAR VACATION MOTEL** 301 N Ocean Blvd., Ft. Lauderdale, Florida 33308. A friendly and informal atmosphere. Clean, comfortable rooms. \$35.00 daily. Kitchen apartments \$40.00 daily. Maid service, air conditioning, TV, pool, White phone. (305) 566-4375.

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CLASSIFIED

WE CAN'T STAND THE SIGHT of our pussy cats any longer and want to give them to someone who will love them. I'm a heterosexual, fixed tabby called Mildred; much more aloof, but equally fixed all-white pellete number called Bianca. Both about five years old. Thoroughly house-trained, of course. Mildred can kill birds. Bianca can climb into shopping bags – all very enterprising. Call 465-4015, or 563-6320 during evenings.

GAY IN TRADE UNIONS. Lesbian and gay men in Canadian trade unions, professional associations, and civil services share information on organizing for gay rights in the workplace. Contact Walter Davis, P.O. Box 2011, Winnipeg, MB.

SACRIFICE SALE. Liquidating private library. Wide variety of hard covers and paperbacks from cult to classic, including celebrity autobiographies. Excellent condition. Also German first world war Press Camera \$400. 2000 books \$15.00 each. 2000 issues of *Fate Magazine* from June 1967 to May 1976 complete plus 3 shelf wrought iron book rack \$45. Encyclopedia of Photography 20 volumes \$75.00. 1960s 8 volume \$40. Life World Library 32 volumes \$50. Home University Encyclopedia 1963 12 volumes \$40. Medical and Health Encyclopedia 1963 12 volumes \$30. 2000 books 3 huge volumes 2798 pp. Illustrated \$30. 1920s a smoker's stand walnut \$45. Polaroid Land Camera \$220. leather case \$100. leather case \$100. attachment, excellent condition \$40. binoculars made in France 6x25. leather case \$25. solaray contour basic, massager and heater \$20. originally \$35. Howard 364-8899.

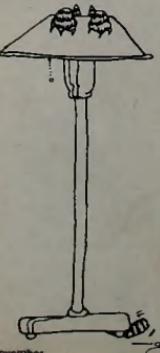
ATHEIST GROUP for gay men and women, now forming in Detroit. Would welcome interested persons from Windsor and environs. Box 03542, Detroit, Michigan, USA 48232.

ONTARIO PLACES without gay groups. Write Coalition for Gay Rights in Ontario (CGR), 193 Carlton St., Toronto, and learn of other lesbians and gay persons (maybe you know them) in your area. Let's make the gay presence felt throughout the province.

Bell, Book and Candle Boutique

Assorted candles
Dream, Horoscope and
Numerology Books
Mrs. Casini
Card and palm readings
Advice on
all problems of life
Bell, Book and Candle Boutique
169 Avenue Road
Toronto

MAKE NEW FRIENDS throughout Canada and the U.S. Join Gaymates, an open pal club for gay men. FREE info write GSI, Dept. B, P.O. Box 3043, Saskatoon, Saskatchewan, Canada.



November

The Community Page is a listing of gay groups which primarily direct themselves to gay men and women struggling against gay oppression. If includes: Democratically constituted organizations, gay bars, restaurants, and community centres, bookstores which sell gay and feminist literature; and non-profit gay organizations.

Those who wish to send information to The Body Politic, Box 720, Station A, Toronto, ON, M5W 1X2, should do so with any change in information already listed.

BRANDON

Gays & Friends of Brandon, P.O. Box 482, Brandon, MB, R7A 5Z4. Ph: (204) 725-0930

CALGARY

Dignity/Calgary Box 1492 5th St., Calgary, AB, T2H 2H7, PH: (403) 265-1000. Gay Academic Union, Box G-262, 9th Floor, Calgary, AB
Gay Information and Resources, Room 122-223 1/2 Ave. SW, Calgary, AB, T2P 3H1, PH: (403) 264-3911, Mon-Fri 7-10 PM.
Metropolitan Community Church, Ren 1903 700 9th St. SW, Calgary, AB, T2P 1R2, PH: (403) 264-3911.

COMPENDIUM BOOK

Community Homophile Association of NFLD (CHAN), Box 905, Corner Brook, NF, A2H 6Z2, Mon-Fri 7-10 PM.

Metropolitan Community Church, Ren 1903 700 9th St. SW, Calgary, AB, T2P 1R2, PH: (403) 264-3911.

Montreal: GAY: Jewish Discussion Group, Women and men welcome.

Info P.O. Box 238, Station A, Montreal, PQ, H3C 2M5, PH: (514) 842-4511, Thurs 8PM.

Parents of Gays, c/o P.O. Box 510, St. John's, Newfoundland, P.O. H4A 3R1, Ph: (501) 458-4404.

OTTAWA/HULL

Gays of Ottawa/Gais de l'Outaouais, Box 1038, Ottawa, ON, K1G 3L8, Stn. D, Ottawa, ON, K1P 5W5, 378 Elgin, 2nd floor, Gayline (613) 235-1717, Business: 233-0152.

Dignity, P.O. Box 210, Stn. D, Ottawa, ON, K1P 5W5.

Metropolitan Community Church, P.O. Box 668, St. B, Ottawa, ON, K1P 5L1.

Legisians of Ottawa (NO LOON), P.O. Box 6057, St. B, Ottawa, ON, K1B 5L1, Thurs 7PM.

PETERBOROUGH

Trent Homophile Assoc., Box 1524, Peterborough, ON, K9J 7H7, 292 Rubidge St., Rm 203, PH: (705) 742-6229, Wed-Sun.

QUEBEC

Centre Homophile d'Aspe et de l'Amour, CP 598, Haute Ville, 264 rue des Franciscains, Quebec, PQ, G1R 1A8.

Comité d'Information Homophile de Québec, Box 2113, Terminus Postale, Quebec, PQ, G1K 7M9, PH: (416) 625-4907.

Service d'Entraide Homophile de Québec, CP 598, Haute Ville, 260 rue des Franciscains, Quebec, PQ, B3V 3K5.

SEARCH (Society for Education, Action, Research & Communication in Homosexuality), Box 4803, 1001 Yonge Street, Vancouver, BC, V6X 1AB.

Gay Alliance for Equality, Box 361, Halifax South Stn., Halifax, NS, B3L 2K8, Phone: (902) 429-6695.

HALIFAX

The Alternate Bookshop, Ste. 301, 1888 Barrington St., Halifax, NS, B3J 2Z3.

Quebec Provinces Political

Lesbians for Equality (APPLE), 44 Atherton Ave., Halifax, NS, B3H 2A1.

Gay Alliance for Equality, Box 361, Halifax South Stn., Halifax, NS, B3L 2K8, Phone: (902) 429-6695.

MONTREAL

McKenna Homophile Assoc., Box 101, 44 St. Br., Hamilton, ON, L8S 7T5, Gayline: (416) 527-0336.

Also at the above address:

Eugene's Disco

Gay Workers Union

Members of Parliament (the group)

KINGSTON

Kingston Women's Centre, 200

Montreal St., Kingston, ON, K7K 3G4, PH: (613) 542-5226.

Queen's Homophile Assoc.,

Queens Affairs Centre, 51 Queen's Cres., Queen's University,

Kingston, ON, K7L 2Z7, PH: (613) 547-2836.

KITCHENER/WATERLOO

The Women's Place, 428 King St. S., Waterloo, ON, N2L 1N8, PH:

Waterloo Universities' Gay

Liberation Movement, Federation

of Students, University of

Waterloo, Waterloo, ON, N2L 3G1, PH: (519) 885-1211, Ext. 2372.

Gay Activist League of London, (GALL), Box 744, Stn. C, London, ON, N5L 5Z7, PH: (519) 433-4737.

Homophile Assoc. of London, Ont, 649 Colborne St., London, ON, N6A 2R2, PH: (519) 433-3762.

MISSISSAUGA

Gay Equality Mississauga, Box 193, Stn. A, Mississauga, ON, L5A 2Z7.

MONTREAL

Androgyny Bookstore, 1217

Crescent St., Montreal, PQ,

HSG 2B1, PH: (514) 866-2131.

Centre Homophile de la Bieren,

PQ, PH: (514) 279-5381, Montreal,

Association Communautaire

Homosexuelle de l'Université de

Montreal, CP 755, Outremont, PQ,

Association pour les Droits des

Gais/Gais, Box 30, Stn. C, Montreal, PQ, H2L 4J7, 1264 St. Timothee, (514) 843-8671.

COMMUNITY PAGE

Dignity/Montreal, C.P. 641

1200 René Lévesque, Montreal, PQ, H3X 3X8.

Drop-In, Gay 349, Simpson St.,

Montreal, PQ, FRI: 7-11 PM

Gay Info, P.O. Box 610, Stn. DNG,

Montreal, PQ, 144 St. Paul, 10th Fl.,

486-4404, Mon-Sat 7-11 PM, Sun:

(416) 951-4151.

Hei Mishpacha, Box 506, Station T,

Toronto, ON, M6E 4C9, PH: (416)

961-2664.

Homophile-Lesbian Drop-In, 214

Vanier Park, York, Univ., Wed 3-6,

PH: (416) 667-5509

Lesbian Organization of Toronto (LOTO), 200 Jarvis St., Toronto, ON, M5S 2G6, PH: (416) 960-3248

Metropolitan Community Church,

29 Granby St., Toronto, ON, M5B 1H8, Drop-In/Office: Mon-

Thurs 7-11 PM, Fri-Sat 7-11:30 PM,

Chorus: (416) 354-0799, Distress

Line: 364-9635.

Ontario Gay Teachers' Caucus, c/o

193 Carlton St., Toronto, ON, M5A 2K7

Out of the Cup, Women's Coffee

House, 342 Jarvis St., Toronto, ON, M4Y 2G6, PH: (416) 957-2822

TAG, Peer counselling telephone:

1400 St. George St., Suite 100, ON, M5S 1A1, PH: (416) 964-8900

Toronto Women's Bookstore, 85

Harbord St., Toronto, ON, M5S 1G5, PH: (416) 922-8744.

Wellesley Drop-In, Box 38, Stn. D, Toronto, ON, M5E 4E1, PH: (416) 467-4577

Women's Archives, Box 928, Stn. Q,

Toronto, ON, M5S 2B2

VANCOUVER

Dignity/Vancouver, Box 1038,

Gay Alliance, Toward Equality, Box 1463, Str. A, Vancouver, BC,

Business: 233-0152.

Dignity, P.O. Box 210, Stn. Q,

Quesnel, BC, V1K 5W5.

Metropolitan Community Church,

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rue des Franciscains, Quebec, PQ, B3V 3K5.

SEARCH (Society for Education,

Action, Research & Communication in

Homosexuality), Box 4803, 1001

Yonge Street, Vancouver, BC, V6X 1AB.

SEARCH Community Services, 28-

448 Seymour St., Vancouver, BC,

PH: (604) 669-1039.

Gay Youth Group, Church St.

Community Centre, 519 Church St.,

Toronto, ON, M4Y 2C9, Meeting:

Tues 7:30 PM.

Gay Day Bookstore, 4 Collier St., Stn. D, Toronto, ON, M4W 1L7, PH:

(416) 951-4151.

Hei Mishpacha, Box 506, Station T,

Toronto, ON, M6E 4C9, PH: (416)

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Metropolitan Community Church,

29 Granby St., Toronto, ON, M5B 1H8, Drop-In/Office: Mon-

Thurs 7-11 PM, Fri-Sat 7-11:30 PM,

Chorus: (416) 354-0799, Distress

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Women's Archives, Box 928, Stn. Q,

Toronto, ON, M5S 2B2

VICTORIA

Community Centre, 2650

Rowes Bay St., Victoria, BC V8R 2T7

WINDSOR

Windsor Gay Unity, Box 7002,

Sendwich Stn., Windsor, ON,

MB, N0A 2P0, 252-2979.

WINNIPEG

Concern for Homosexuality and

Gay Men, P.O. Box 1912, Winnipeg, MB, R3C 3R2

Dignity/Winnipeg, Box 1912, Beausejour, MB, R3V 1P1, 263-2810

Homosexuals in Manitoba, 183

Beauchamp St., Winnipeg, MB, R3C 2Y6

National Gay Rights Coalition/

Canadian National pools Droits

Homosexuelles (CNCHG), CP 1912, Suite 100, 183 Beauchamp St., Winnipeg, MB, R3C 2Y6

Prarie Region/Office, NGRC, P.O.

Box 374, Station B, Winnipeg, MB, R2V 3R2

REPLICATIONS

Athen Stonewall, Box 2051, 266

Graham, Winnipeg, MB, R3C 3M2

The Body Politic, Box 729, Station A,

A, Toronto, ON, M5W 1X9

Gay Tide, Box 1463, Stn. A, Vancouver, BC, V6C 2P7

Gay Tidings, Box 1463, Stn. A, Vancouver, BC, V6C 2P7

Lesbian Canada, 183 Beauchamp St.,

Vancouver, BC, V6C 2P7

Lesbian Canada, c/o APFL, 44 Arlington Ave., Halifax, NS, B3H 2N1

NGRC Forum/Forum de la CNCG, CP 366, Succ. C, Montreal PQ, B2J 4J7.

The Community Page is only as

useful as you make it. Be sure to

tell us of any change in listings.

Canadian Gay Archives

For Lesbians and Gay Men

Do you have copies

of the magazines

Gay International,

A.S.K. Newsletter

or Two?

The archives is looking for

any written or printed

material (clippings,

periodicals, correspondence)

about gay people

dating from before 1970.

Write: Canadian Gay

Archives, Box 639, Station A, Toronto, Ont., M5W 1G2.

GAY NEWS AND VIEWS

GAY-TV

CABLE 10

Rogers: Wednesdays, 11 PM

Maclean-Hunter: Tuesdays, 11:30 PM.

Metro: Wednesdays, 10:30 PM.

For the present

Gift giving time again. Maybe you're searching for something more imaginative to give than an Ah Men caftan or a coffee mug tree. Something for now but for later too — something that won't just disappear to the back of a closet or a cupboard when styles change. A gift that reflects a little of you — your thoughts, your Worldview.

How about a BP sub?

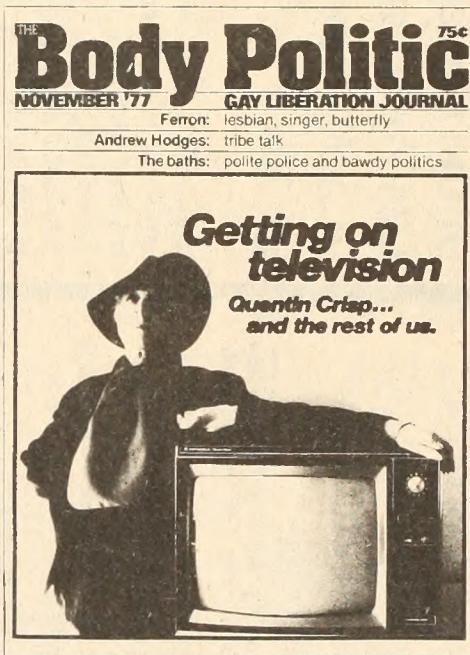
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us what to say and we'll write it in. Just \$9.50 does it, and that's first class. Nothing on the envelope but our box number. The surprise is all on the inside. So let the BP help you celebrate by letting us know you want **The Body Politic** with you or a friend, for

the present... and into next year.

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Cheque enclosed

Mastercharge

Rate: \$9.50/10 issues (\$12.50 U.S.)

Postal code

Bill me

ChargeX

Charge card number

Expiry date

Your friend's name

Address

Postal code

Message

Gift subs will start with the Dec/Jan issue.

Send to: The Body Politic, Box 7289, Station A,
Toronto, Ontario, CANADA M5W 1X9

Signature